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THE
COMPOSITION OF MATTER
AND THE EVOLUTION OF MIND

DUNCAN TAYLOR

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THE
COMPOSITION OF MATTER
AND THE
EVOLUTION OF MIND

IMMORTALITY A
SCIENTIFIC CERTAINTY

BY
DUNCAN TAYLOR

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PREFACE.

THIS little book is not a philosophical speculation, nor is it a theory. It is a brief statement of fundamental facts corroborated by every development of Science.

It presents the structural unity of the Design and the relations and inter-relations of the Infinite diversity of its manifestations in their common relationship to and dependence upon the Central Power, the Source; especially its aim is to make plain the cause of evolutionary transformations that culminated in the mind of man, which was, and is, capable of aspiration for renewal, "dominion," and, individually of progress and immortality.

Sir James Crichton Browne, the English specialist, has said of physicians: "Whatever theoretical tenets they may embrace, whatever physiological system they may adopt, they will, when they find themselves medical practitioners at the bedside, become ardent vitalists."

Vitalists are those who see in life more than can be accounted for on any known physical basis. We are all vitalists, and all values are tributary

to life. That death should have dominion, and that everything should gradually return to "ether, the ultimate end of things," is not the design.

"Joy is the mainspring of endless Nature's calm rotation," and its culmination for man is "everlasting life" in fulness of joy.

Man has capabilities for his own enlightenment and progress, and his activities, in the light, are the glory of that Architect who made inherent in His Plan building materials and workers, and in these a structural law, whereby the builders are, through their aspiring activities perfected to dwell with Him in indestructible "mansions."

The stepping-stones that men of science have laid in the path of discovery are of inestimable value, and, if the way is steep, so much the wider is the view when the hill-top is reached.

MASSACHUSETTS, U.S.A.,

January 1912.

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“Every great discovery has to pass through three stages. First, people say, ‘It is absurd’; then they say, ‘It is contrary to the Bible’; finally they say, ‘We always knew that it was so.’”—DR. WHEWELL.

“Science lives on fact, but it has always been great generalizations which have given them birth.”—DR. GUSTAVE LE BON.

“Most thinkers have a faith that at bottom there is but one science of all things, and that until all is known no one thing can be completely known.”—PROFESSOR WILLIAM JAMES.

THE COMPOSITION OF MATTER AND THE EVOLUTION OF MIND.

CHAPTER I.

INTRODUCTION.

MAN has ever been seeking to find his way backward through effects to cause; and, paradoxical as it appears, the measure of his progress backward marks his progress forward. It follows that in the origin of man we find the key to his destiny; and the missing link in the evolution theory—or, Whence came life?—is to be looked for in the composition of matter.

In this chapter I shall refer briefly to obvious and well-known facts, and to the recent revelations of science, and outline new and fundamental facts that are to be made plain in subsequent chapters.

Causal law is observable in all evolutionary transformations; a knowledge of the Cause would seem to be necessary as a basis for reasonable conclusions.

Did all that is, by some fortuitous process, evolve from physical substance, or are all trans-

formations traceable to the actual and structural operation of inherent spirit?

A late and most important discovery in physical chemistry is that the ultimate division of matter is not the atom, but the electron, which is a corpuscle of force, or an electric charge of force; and that the variety of things composing the material world—that is, all visible substance—are aggregations of force, in infinitely varying “mass” and modes of combination informed by, and structurally attracted in, a universal trend toward the Source and Common Centre.¹

The atoms composing all things are, we are told, true planetary systems of electrons, and that one body differs from another in being composed of spheres (electrons) that differ even in their unthinkable minuteness as truly as one star differs from another. Briefly, I shall make plain that these differences are in the same ratio as are the differences in planets and stars; that the cause of movement, whether of sun or electron, is the same; and that the infinite diversities of substance—solid, liquid, gaseous, and spiritual—are differences in quantitative, not qualitative, mass or value.

We understand something of the gravitational relation of each planet in the solar system to the sun, its visible centre. Reasoning from analogy and observed effects, we know that the solar system itself, with its full-orbed, glorious centre, is circling

¹ “Mass” is gravitational value, every unit of energy differing from every other in tension.

round a greater centre; and that all systems, from the incomprehensibly great to the unthinkably minute, are circling and intercircling around the Source which is the Central Energy, the Supreme, Omniscient Spirit.

All power, whether physical, mental, or psychical, is gravitational; and we cannot too often recall that power is only seen in effects, and that all that is actual is unseen. That that which is seen is made of the unseen is not a metaphysical statement, but actual fact. Gravitation is an unseen force; its source or being is the persistence of radiant energy from the Central Source in everything that has being; thus, structurally, there is the universal attraction of all things toward the Source and common centre.

That is, everything moves, and all evolutionary movements started, because of the interfusion of positive radiant energy from the Central Energy everywhere in everything, and its omnipotent holding and attracting power.

Newton said that without a transmitting medium the idea of gravitation is an "absurdity." Ether is the transmitting medium; as air is the atmosphere of cosmic mechanics or physical activity, so ether is the atmosphere of spiritual or causal power: Spirit is the quintessence of Power.

Ether is everywhere present; it pervades all space, without the gap of a billionth of an inch anywhere; it is in, through, and around even the

unthinkably minute electrons that compose matter; movement—radio-activity or intra-atomic energy—would be impossible were the constituents of matter anywhere in actual contact or in a vacuum; ether is a perfect medium, being actually perpetuum mobile not in the least restraining the electronic vibrations.

Gravitation is structural; the Omniscient Spirit of the omnipotent, inexhaustible Central Power holds and attracts all being by the means of the seminal interfusion of spiritual initiative, the positive element, in its atmosphere ether.

Gravitation is of three general kinds—electronic, terrestrial, and solar, whether of our sun or greater suns for their attendant spheres, and these three kinds are sub-divisions of celestial (spiritual) gravitation—that is, the structural gravitation of all things toward the Source.

A definite unit of positive initiative from the Source, or an electron positively charged, centres every atom; around each unit of positive initiative circle in orbits the negative corpuscles that are charged and attracted by it; thus is formed the electronic system, called an atom.

Ultimately the definite unit of positive initiative is the persistence of the primal creative initiative.

The controlling power in matter has been called the psychic element, but it has not been accounted for. I shall make plain, from the observable nature of effects, that the Central Energy, omniscient and omnipotent, sent into the void the charge that was

instinct with the potentiality of all that is: it was a charge of two intensities—namely, the positive and negative, that is initiative and response. In the unity of a perfect design these elements are the universal elements of all power and substance.

The definite units of positive initiative or initiating potency have characteristic charging and informing power. In assemblage, and constantly augmenting power during the creative periods of time, they formed, informed, and transformed, electronic systems (atoms) in a sequential series of evolutionary transformations that culminated on this planet in the mind of man, and coincidentally in a world fitted to be the contributory theatre of the drama of human life in dominion or of the evolution of man.

The electronic systems, or atoms, in oneness of structural relation to the Source, aggregate or cohere, and are held in place by the greater gravitational mass centring the earth and each and every planet.

Terrestrial gravitation is the attraction of the earth (a great storehouse of electrical energy, greater in aggregation of intensities, obviously, than all that it attracts) for all corporeal bodies. If you lift a stone, the minute you let go of it the earth pulls it back to the surface again. The moon is attracted by the earth in the same gravitational ratio because it has not enough of the positive element for a solar orbit.

Solar gravitation is the attraction of the sun (a stupendous aggregation of radiant energy) for the

planets that are held each according to its intensity of gravitational impact and compact called "mass."

It seems not unreasonable that the undiscovered planet, the effects of which are observed by astronomers, will be found to have a retrograde motion like that of the moon, Phœbe, around Saturn, for the same reason—lack of responsive energy for a normal orbit; and also that radium is the epitome of suns.

Celestial gravitation is the holding and attracting power of the central inexhaustible Source of all power and energy. Around this Central Power circle and inter-circle, in infinite varieties of impact and compact, suns and their systems from the incomprehensibly great to the unthinkably minute electronic suns and their attendant spheres (corpuscles) that constitute atoms.

The definite unit of positive electrical energy, and suns aggregating the highest intensity of the positive element (persistence of the initial radiant energy from the Source) hold those bodies that have less—that is, that are mainly composed of negative charges having only sufficient gravitational energy for responsive striving in inter-circling compact.

The law of gravitational relationship is invariable; each unit charges (electrifies) and informs with initiative, the next, lower in "mass."¹

¹ The positive creative centres are pure cognizance each of its individual "mass," for its designed purpose being each a definite unit of the persistence of the Design of the Creator. Pure cognizance is memory. It is ingrained or structural likeness, each unit to its typical source.

Ultimately we purpose to make plain that the definite unit of positive initiative is inherent, germinal *memory* of the Design of the Source, the charge of which is the rudimentary element of mind.

In its embryonic state this charge of super-intelligence from the typical positive centre effects the stir of awakening life in its gravitational relation to the Source. Each thing involuntarily strives to attain the stature of its parental type through immanent structural remembrance of its source, which constitutes gravitation toward that source; it is insensible consciousness of power.

In human life the utmost consciousness of power on this planet is attained, and knowledge of and access to the inexhaustible Supreme Power.

Physicists teach that were the energy in an atom freed, it could rend mountains. We only use the energy of which we are conscious, and only perceive strength by its effects; as the consciousness and use of power increase beings ascend in the scale of being.

In the activities incident to life we exhaust strength, and by natural processes strength is renewed. Strength is an unseen force, and its only measure is that which it accomplishes or may accomplish. These facts, which seem well established, we wish to interpret.

Years ago, as now, physiologists taught that muscular exertion causes a breaking away of force resembling an electrical explosion, and that after taking food and rest this force is renewed. We

cannot doubt so logical a conclusion as that matter is electrical energy made visible in mass, and that of electrons, which are corpuscles of force, all matter is composed, since *we can only gain renewal through taking that which is in essence like that which we have lost*. Energy alone yields energy.

Let us look at the characteristics of energy as way-marks to the Source.

It is accepted by physicists that "ether is the material substance which fills all the inter-space between world and world without the gap of one millionth of an inch anywhere," and it is within, through, and around the electrons and corpuscles that compose atoms, or literally everywhere present. As we have said, the atoms composing material substance are not in compact masses, but in a field of ether. Ether is the atmosphere of causal power, or initiative, and it is evident that wherever there are manifestations of power there is ether, and wherever there is ether there is radio-activity or gravitational power.¹ The presence of radiant energy and its potency are un-

¹ Radiant energy—namely, the psychic element—is an emanation of "light" from the omniscient Centre. It is informing, enlightening, and transforming power, because it is of the nature of the Source and gravitates toward the fulfilment of his purpose, each unit being structurally the persistence of that purpose. Light in its different degrees of intensity is physical, mental, and spiritual, and all light that we can perceive is as the shadow of darkness to the ineffable light of the Central Power.

Emanations are insensible radiations; we do not feel the attractions of terrestrial gravitation; all spiritual or causal emanations are insensible.

doubted ; everywhere it interfuses and is the life of both matter and ether, which are its manifestations.

As ether surrounds and interpenetrates matter, so spirit, which is the essence of power, penetrates and interfuses ether. All things are to it a vacuum.

Spirit is "light"; it is the highest state of consciousness; everything that is done presupposes consciousness of power in the doer. Faith, or belief that you can do a thing, is the moving or *starting power*. Faith is actually positive, structural power. It then becomes evident that every evidence of power, from the least to the most stupendous, has back of it a positive initiative (an idea or spiritual perception); the Omniscience of supreme, omnipotent,¹ inexhaustible power is The Spirit of the central energy; man's highest potency is faith, or the super-consciousness of soul-inspired mind.

Spirit is the in-forming life of matter and is everywhere present.

Ether seems to me to be as obviously the atmosphere of consciousness of power, or spirit, as air is the atmosphere of physical life; air carries vibrations or sound waves to the corporeal ear; ether carries the sense to the actual understanding ear of the body made of life. Air is the breath of the corporeal body and carries its movements; ether is the breath of the spiritual body (the body

¹ God is omnipotent; man has the potency of aspiring faith in Him.

made of life) and transmits understanding to each of its own kind.

Nor is ether less obviously real than air. You hold in your hand a cup of water. Pour the water upon the ground; the cup is now full of air. Place the cup in an air-tight receiver and with an air-pump exhaust the air. The cup is now full of ether; ether is also in, through, and around every atom composing the cup and the receiver, and in, through, and around the constituent electrons; ether cannot be drawn out, compressed, or exhausted; nothing could exist and hold itself in shape in a vacuum. We then perceive that ether is interfused with a holding power greater than we can compute. Throughout the utmost bounds of the universe it holds suns and their systems, each in its radiant orbit.

“The breath of God” is not an idle poetic phrase, but it is the “word” of the central supreme power; it is the “presence” of which Josiah Parson Cook writes in *The New Chemistry*:

“Everywhere in Nature there is a presence which not only imparts power to particles but also directs each particle in its appointed place.” .

We shall make plain that this holding and controlling power is the structural gravitation of every constituent electron towards its centre, and the common gravitation of all electronic, terrestrial (corporeal), and solar systems in assemblage toward the Common Centre.

For the different manifestations of gravitational power we have the names radio-activity, light, heat, electricity, magnetism, and all of the different degrees of intensity and mass of electrical force that are manifest in chemical changes. All chemical changes are now known to be electrical¹ in character.

In the study of gravitational energy in its evolutionary processes, we shall approach a comprehension of that Central Power from which all forces come.

Ether is not void, but is traversed by material objects and vibratory currents. These currents, or "the ether-strain," are manifestly electrical gravitational movements caused by the attraction of greater centres (aggregations of intensities or masses) for the lesser, and of the central power for all centres and systems.

In the words of Michael Faraday, "an electrical unit may be best conceived as an axis of power, having contrary forces exactly equal in contrary directions; attraction and repulsion are the characteristics of all electrical phenomena." The characteristics of all phenomena are actually positive initiative and negative response, and no unit is conceivable without these characteristics: even a negative corpuscle, while it exists at all, is an embodiment of the positive impulsion.

¹ By electrical I always mean capable of electrifying or charging with INITIATIVE to move. The character of the influence of mind over mind is electrical—that is, by means of charging and attracting emanations, however subtle; and cognizance (Law), however elementary, is at the heart of every movement of whatever kind.

The manifestations of dissociation are named positive and negative electricity, and are in reality initiative and response. The definite units of positive electrical energy or initiative always charge the negative corpuscles, and thus give them responsive energy sufficient to establish orbits about themselves in their structural movement toward the source. Organism is thus effected. The infinite diversity of equilibria or inclination of the axes of corpuscles to the plane of their orbits around the positive centres make an infinite diversity of substances.

The discovery of "electrons, or unitary atomic charges," was clearly formulated by Faraday in 1834, but he did not discern that of these all matter is composed. According to the latest writers on this subject—viz., the *Composition of Matter*, these atomic charges have endless modes of combining—these combinations being effected by infinitely varying swiftness of motion and equilibria into atoms, these in turn into molecules, until the aggregation makes visible substance or matter.¹

In proceeding we shall be led to see the UNITY OF LAW IN THE COMPOSITION OF MATTER.

Percival Lowell has said "that we are in some way akin to all the rest of the cosmos has been steadily demonstrated by science. The essential

¹ "Beautiful models have been devised by Professor J. J. Thomson to illustrate the atom and the way in which it may be built up by electrons,"

oneness of the universe is the goal to which all learning tends."

Socrates long ago said "the laws below are sisters of the laws above."

Science aims, through the study of the operations of causal law, to gain knowledge of the Source of all that is; in advancing human knowledge it strives to "think God's thoughts after Him."

In this material and utilitarian age, all knowledge which contributes to the conveniences of life, and to its material prosperity, is eagerly sought.

In view of the fact that we are transient guests upon this planet, is it reasonable to suppose that it is impossible to extend our knowledge and possessions to a more permanent state?

"Through the ages one *increasing* purpose runs."

Knowledge is utilitarian and founded upon observation; understanding is contemplative, and seeks to comprehend cause in effect. We are commanded to "get knowledge, and with our knowledge to get understanding."

In the study of cause and effect man has established, almost beyond controversy, the evolution theory, and if evolution is not an established fact, we will consider it as a well-known theory and use it as a stepping-stone to knowledge having a sure foundation.

The importance of indestructible foundations is unquestioned. These may best be found by tracing things from the beginning, looking first at that which is present and apparent and which no man disputes.

We know that we exist. It appears that the only thing infinite that all men alike can in some measure comprehend is space. No sane mind can imagine anything outside of space—space which is filled with ether—or the annihilation of space.

We know that we make use of energy or power, and that there must be power greater than we use or know. Judging by its stupendous effects, visible in the movements of the spheres in the infinitude of space, it can be no less than omnipotent power.

Being agreed in these three facts—(a) our consciousness of being; (b) the infinitude of space; and (c) the perceivable effects of the operation of power beyond our comprehension; also that the space we live in, and the power that we make use of, are in kind like the infinitude of space and omnipotent power, let us consider (as far as it is possible for us to go) space filled, as we know it to be, with ether which is interfused by and vibrant with power.

Science correlates facts and refers them to their ultimate cause. It is of the utmost importance that there should be a basis of reality.

As a physicist the writer has little in common with the metaphysicians. To say that matter

evolved and flowered in consciousness, and to begin the study of all that is in this averred culmination of cosmic processes is not my purpose. Rather we take things as they are and find in them the UNIVERSAL ELEMENTS OF BEING AND POWER—spiritual, mental, and physical: the elements of all manifestations of power or energy are initiative and response.

Since the two elements are universal it matters little what we take to serve as an illustration. The watch ticking in the pocket, for instance, *is not a fortuitous assemblage of material and mechanism. IT IS THE PERSISTENCE OF THE MAKER'S THOUGHT in corporeal structure and activity*; his initiative is the positive element in it, and the negative element is the assemblage of parts which he charges in mechanical arrangement to obey his purpose (initiative) in making the timepiece. He has charged¹ every spring, wheel, rivet, swivel, cog, and jewel with its related part to play, and the man who winds it recharges every atom—ay, every electron in every atom, with the ethereal positive element initiative (design). Were it possible to withdraw his design, the material watch would collapse into a shapeless mass.

We cannot too strongly emphasize the fact that, through the perfect unity of the design, there is no unit of action or substance, however trivial,

¹ Charges are obviously of three kinds or degrees of intensity—psychic, mental, and mechanical; the psychic is positive cognizance or initiative for control.

whether vital or mechanical, solid, liquid, gaseous, or ethereal, that is devoid of structural memory of its source (initiative or the definite unit of positive electrical gravitation toward the fulfilment of the purpose of that source). Even the ball thrown by a boy at play is charged by him with initiative to fulfil his aim—which is the psychic or positive element that causes the motion of the ball.

The persistence of the positive element initiative is universal.

.

The two things that are most abundant are light and life. Light is composed of vibrant ether, as was demonstrated by Michael Faraday and is accepted by Lord Kelvin and other physicists. It is an electro-magnetic disturbance in the ether. Light is essentially unchangeable and indestructible radio-incentive, and is in every organized substance. Its visible manifestation is the vestment of causal power or initial-velocity. Are these manifestations of consciousness? Let us consider :

We have been asked—“What is energy or power?”

Being familiar with energy as we all are through the use of it each in our own measure, we had never asked ourselves the question. It, however, seemed a reasonable question, and we have given much time in considering the answer.

Power is initial motion composed of two elements—initiative and response. Since initiative

implies consciousness, and there can be no exercise of consciousness without a response, it seems plain that the source of power is in consciousness.

What is consciousness? It is impossible to define CONSCIOUSNESS in any other way than as the INFORMING SPIRIT OF POWER, or to think that it came into being except as an inception of spirit from the omniscient soul of the omnipotent central energy.

There is no power without precedent consciousness, and when in the universe causal law (psychic power), which is persistence of the Spirit's Omniscience, ceases, power ceases. In other words, the first inception in the void was a charge of two intensities, the positive and the negative; initiative and response; spiritual and natural; psychic and physical; and could have been no otherwise.

Through the unity of a perfect design every manifestation, however trivial, has the same characteristics.

For instance, a boy throws a ball; there persists in the ball the boy's purpose or initiative, which is ultimately the initiative of motion, or faith, a spiritual design of the ego, and the physical impétus.

Plainly, all incentive or positive power is memory or persistence of idea,¹ persistence of the purpose or design of its source, and as such is

¹ By idea we mean the initial cognizance or design.

rudimentary mind. The root of all power is in the positive element initiative, and the persistence of initiative is structural memory.

It is plain that consciousness and power are indissolubly united, for there can be only so much power as there is consciousness or spirit to effect, start, or impel.

The elements of power are positive and negative (initiative and response), and *no power or organism can exist without precedent design of a knowing starting agent*—that is, a knowing and willing potency. Spirit is the potency of, or the positive element in, each and every manifestation of power; spirit is the perfect equilibrium of initiative and response of cause and effect: "He spoke and it was done." Just as the boy's spirit persists in the ball until his purpose is fulfilled, so the design of the omniscient Spirit of the central power persists until law in the inception (all that is) is fulfilled.

Law is an attribute of the positive element, initiative, no less than of its Source. Initiative is the persistence of this conception, each definite unit for its own place and purpose; it always everywhere gravitates to the fulfilment of that purpose.

It is of a different intensity—gravitational mass—in every unit of every kind, type, and species.

For example, the positive centre of the plant that bears the pure white Easter lily is of that quality of vibratory initiative that charges and attracts the

corpuscles of the NEXT intensity of "mass" for its particular form, stature, texture, odour, and adorning. It grows in the same soil, is watered by the same dews and rain, and attracted by the same sun as the crimson rose growing by its side, the positive individual centre of which charges constructively the corpuscles and only those related to its vibratory "mass" in its upward striving. One order of intensity makes white, another crimson, one lily scent, another rose scent, one lily adorning another rose, and each of these flowers of individual beauty and sweetness.

Plainly, it seems to us, every centre, whether positive, initiative, or its charges of provisional initiative, charge with constructive purpose, attract, and appropriate, each in its place, those corpuscles of the NEXT LOWER INTENSITY. Ether is the transmitting medium, since no two electrons, corpuscles, or particles are ever anywhere in actual contact.

A friend asked—

"Do you think that the power in Niagara Falls is conscious power?"

Yes; in the same sense that the apple-seed has consciousness of the apple-seed type—that is, consciousness that will cause the embryo to charge and appropriate the nutriment that is packed around it within the seed husk for constructive purposes, and then with the augmented strength gained through such appropriation to reach out into its environment and charge and attract that

which it needs for growth in the apple-tree's cycle of being, from the first awakening of consciousness until the beginning is lost sight of in the greatness of the tree.

Through however many multiplications you trace back for the source of aggregations of growth or motion, whether of Niagara's stupendous mass of flowing waters or any other increasing mass, the ultimate cause is the inherence of *causal gravitational law*: That is of typical units of the persistence of the purpose of an All-knowing, volitional Spirit; as such it is consciousness of the solid, liquid, or gaseous or spiritous¹ type according to the mass of the positive centre. Law is inherent super-consciousness, and causes the invariable charging and attracting of contiguous and related units.

The ultimate beginning of things in the omniscient spirit of the central omnipotent power is not an assumption, since both His design (initiative) and operation (response) in the ethereal medium are obvious in every conceivable manifestation.

The measure of the consciousness of power in Niagara Falls and in the ocean is static—"Hitherto and no farther shall thou come, and here shall thy proud waves be stayed." It is the law of flowing waters, or how water is charged to behave invariably. You cannot divest law of its unity with

¹ The fourth division of substance in all below man is *spiritous*, the positive units of *initiative* being units of the persistence of the *purpose* of the Spirit; in man the positive centre, soul, is spiritual being *of* the Spirit.

the purpose of a knowing designer, or take anything out of gravitational relation to Him, the central Power.

It may be that there will be no better place in this little book to speak of the leisure required for the working out (fulfilling) of causal law. Eternity is God's leisure, and great souls work in the freedom of unlimited time, "everlasting life."

Astronomers¹ tell us that the undiscovered planet beyond Neptune and Jupiter would have a year one thousand years long—that is, it would take one thousand years to make a complete revolution around the sun. The Scriptures declare that "one day is with the Lord as a thousand years, and a thousand years as one day," which is, it seems to us, only a general statement of eternity reduced to our comprehension.

The latest calculation of the age of the world is "based on the antiquity of radio-activity"—namely, "the earth is 230,000,000 years old and the sun 115,000,000." Such length of time is hardly comprehensible by the mind of man, and yet it is as nothing in the consideration of eternity. We may, then, reasonably consider evolution with reference to God's leisure and man's destiny as His children.

We proceed to trace all that is from the primal initiative, which was the "Word" (Embodied Design) that the Spirit of the central power spoke into space: "Let there be Light." It was a

¹ The astronomer's horologe in the heavens tells of eternity.

charge of power of two intensities, positive and negative, which we have found to be universal.

We know that our common light of day is only a secondary and lesser intensity of charge, and that the term "light" includes all manifestations of radiant energy,¹ physical, mental, and psychical.

Light is never quiescent or inoperative; its units are potentialities of impelling power; the omniscient Spirit of omnipotent power spoke the "Word" that was instinct with the potentiality of all that is. We proceed to verify this in observable phenomena, since in the perfect unity of design the operation of causal law in the least and in the greatest is uniform.²

We know that (*a*) nothing can come from anything that was not in it; (*b*) nothing can be in anything that was not in the source; (*c*) effects cannot be greater than cause.

We shall trace the evolutionary transformations wrought through the ever-increasing consciousness of power in its relatedness to the omniscient Spirit

¹ All atoms are electronic systems. "Electric atoms in motion are always accompanied by vibrations of the ether. Such vibrations have received the name of Hertzian waves, radiant heat, visible light, invisible ultra-violet light, etc., according to the effect on our senses, but we know that their nature is the same. They may be compared to the waves of the ocean, which differ only in their size."—Dr. Gustave Le Bon, *The Evolution of Matter*, p. 312.

² "The phenomena of life are *data sui generis*, and must as such be accepted by science."—Quoted by J. A. Thomson in *Herbert Spencer*, p. 105. We use "light" as a comprehensive name of radio-energy.

of the central power, its Source, from the initial charge to its culmination on this planet in the mind of man. The positive element initiative is not an evolutionary product. It is the cause of evolutionary transformations.

In reading Spencer, Darwin, and other evolutionists, the conclusion seems inevitable that organisms have developed in a progressive series. Would we not naturally ask by the progression of what?

Reasoning from the known to the unknown, it would seem plain that there could be no flowering of the dust into conscious life unless there were life-consciousness in the beginning.

Life is the stir of conscious power, and wherever there is life there is a manifestation of power. The consciousness, or the universal relation in *kind* of the *incentive* or initiative of every positive unit to its source and of all units singly and in mass to the Common Source and Centre, may be sensible or insensible¹ and its manifestations voluntary or involuntary. In the simplest organisms the consciousness is insensible, and only sufficient for the involuntary massing, or clinging together, through oneness of structural purpose (gravitation), of molecules that we call cohesion.

The most advanced physicists tells us that "the study of matter yields ever-increasing proof

¹ Insensible is really super-sensible or psychic in man—the divine spark (soul); in all below man, a positive unit of His purpose.

that it has properties formerly deemed the exclusive appanage of living beings." That common property is the stir of conscious, seminal power, or the universal gravitation of definite units of the central spirit or purpose toward their Source.

The life in every seed embryo is the persistence of the typical life-consciousness of its kind. So life "in the beginning" is the persistence of definite positive units of initiative or the purposeful omniscience of the parent Life.

Through the unity of law we know that there could only be such power in an organism as came from greater power of the same kind. Supreme omnipotent power and omniscient consciousness will be seen to be inseparable in a perfect being.

In matter we perceive progressive consciousness¹ of power through the ascending gradations of being. Embryonic and insensible consciousness of power impels atoms to cohere in mass. Sensible (perceivable) and discriminating consciousness of power is evident in the actions and reactions whereby crystals of wondrous beauty and variety are formed. Then, through increased capability co-equal with increasing consciousness of power in its upward ascent, there are greater intensities of gravitational impact which result in visibly sentient life in the minute uni-cellular beings. Of these Haeckel tells us that they "choose their

¹ Consciousness is the co-ordinating mental incentive of the embodiment of the super-conscious or in-forming positive centre.

food, seek out mates, and enclose themselves in shells of wonderful beauty and variety." This is in response to the intuitive impulses of the positive centres, and constitutes their measure of super-consciousness of power to fulfil the gravitational law of their being.

Every organism has three factors of being: the corporate body, the constituent atoms or electronic systems in indescribably swift motion, and the heart or CAUSE of the motion. The cause of the motion is the inherent persistence of the purpose of the OMNISCIENT Source in every positive centre; thus each and every definite unit of initiative gravitates¹ to the fulfilment of its individual part in the Design. Every positive centre being *of* omniscient purpose is super-conscious: the positive centre charges units of the next related mass with instinctive cognizance, and the next lower units for corporate inter-related structure, each organ and member of the body with appropriate form and functional capability.

In the universal trend of everything sourceward, each *positive unit*² has a different quantitative or "mass" value, and each charges negative corpuscles of related response-potencies, thus informing them with provisional cognizance that we call instinctive for their structural functioning; these positively charged corpuscles that constitute instinct, and in man the involuntary cognizance of mind—reason

¹ Gravitational law is a unit and its ratios are invariable.

² Every unit has gravitational incentive differing from every other.

and volition will be accounted for in a later chapter—charge the next lower order of response-corpuscles with sensibility in the coincident orders of chargeable or related electronic potencies in the environment.

Each action is effected by every other, and related intensities of impulse are contiguous, thus the edelweiss growing on the side of the mountain that towers in its cold splendour makes its dainty flannel-like vestment because the infinitely fine pulsations of its positive individual centre are of gravitational intensity of initiative to attract the next lower from rock, and air, and glinting sun, and the corpuscles thus constructively attracted and charged make the texture, the soft, silvery blue and white, and the hooding form of garment to suit the frosty environment. Life (corporeal) and its environment and atmosphere developed co-incidently, which gives harmony in the adaptations of Nature. The cause of this is the UNIFORMITY of law and of its ratios of cause and effect. Thus:—

1. Related intensities of gravitational impulse are always contiguous.

2. Each unit of energy (gravitational) attracts and charges constructively the next lower.

All of the geologic records in the succeeding strata of the earth's crust tell this story of the coincident changes of soil, temperature, and animal and vegetable life.

In the vegetable kingdom horticulturists recognize sex and characteristics of conscious life.

In the animal kingdom instinctive consciousness is apparent, as we have seen in the lowest orders, little animals of one cell structure. This instinct is the attracting and charging power of the positive electrical element initiative for the contiguous negative "mass," and is inseparable from organism.

We are told by the most able of the physicists that "there is an unknown vital force in matter that acts as if it were possessed of clairvoyance superior to reason." Being the attractional force of the gravitation of life toward the central supreme Life,¹ it is perfect and irresistible. We are instructed that ether is a "vibrant medium," and that molecules and worlds alike are in "a field of force," and in the discovery of free hydrogen in the earth's atmosphere there is an indication of "an influx from space." Are there heights and depths where the Spirit of the central power is not visible?

Not only do physicists tell us that "could we free the energy in atoms, we should have a force hitherto undreamed of," but also that "should its ethereal environment and its vibrations" (instinctive gravitational upward striving) "cease but for an instant all that is would crumble to dust."

¹ "It has become evident that there is life in everything, and that the stir of life is always toward its source."—Le Bon in *The Evolution of Matter*.

It is also perceivable that in the gradations of being types and species rise in proportion to their consciousness of power or degree of gravitational responsive-impact, and that consciousness responds to intuitional impulsions. The impelling power is perceivable—through the ambient medium “lines of force” impel, not at random, but subject to super-conscious control, which is immanent gravitational life-purpose, the activities for progress. We give the name causal law¹ to the initiating power of all cosmic activities through which evolutionary transformations were effected. Law is a name; the reality is the persistence of gravitational purpose or inherent incentive to move toward the Source.

Life-purpose from Life itself, the central Life and source, constitutes Initiative.

Law is an integral attribute of the omniscient central power. Through the operation of gravitational law the earth, plants, and animals progressed apace until, through the evolutionary transformations that it effected, there came that GENIUS OF ANIMALS, ADAM.² “To him was brought every beast of the field, but for Adam there was not found a mate.” Into his nostrils was breathed spirit, and he became “a living soul.”

The taking of Eve from Adam’s side may well be a symbol of the transformation effected by love.

¹ Causal Law is the persistence of definite units of purpose IN everything everywhere.

² Genesis, ii. 20.

We read that "Adam was cast into a deep sleep." Awaking he saw life anew, and loving Eve, he gave to her the attributes that he himself had newly received through capability (imparted soul) for a knowing and receiving-communion with God, the Spirit of the central power.

In paving the way to an understanding of the actions and reactions through which conscious gravitational energy—or definite unit of initiative and response the positive and negative elements—in progressive developments became conscious and capable of knowing (volitional) aspiration in the Spirit we trace all that is in a series of transformation under causal law. In doing this it is necessary to keep in mind the dual nature of the ultimate units of matter and the embryonic consciousness in every corpuscle of force, which is provisionally received in emanations from the super-consciousness in every positive centre.

The electron, or corpuscle of force, is a vibrant electric charge. Its motion is effected by the gravitational "attraction and repulsion inherent in an axis of power." This dual principle is an entity of two intensities, as we have shown—the positive and negative, or initiative and response.

In the creative periods (days)¹ that progress was

¹ In the beginning the ardour of the positive units, single and in assemblage, to return to their source was gradually abated by the accretions of negative corpuscles that they electrified (charged and attracted) in their impetuous motion toward the centre of attraction. Thus began and progressed their designed creative work.

from rudimentary consciousness (emanating from the centre of initiative from the Spirit of the central power) which was apparent in the "gathering together of waters" impelled by oneness of structural gravitation, in the massing of dry land, in the forming of crystals, in the development of elect crystals into living cells, in the aggregations of cells in multiform vegetable and animal life, and finally in the genius of animals Adam, who was made "a living soul." All of this was effected by means of the coincident and inter-operative actions and re-actions of the positive centres of initiative as they created¹ provisional and related orders of being—mineral, vegetable, and animal—each in its "day."

Professor Ernst Haeckel says that "every cell knows where to go, and goes there." We say that every electron is, through the perfection of the design, instinct with purpose to fulfil its part in the design. This immanent memory (structural gravitation of initiative) is inherent incentive, and is apparent in the primal electrical charge, and survives in every definite unit of positive electrical energy and its charges that form the electronic systems that we call atoms.²

Were there no other proof of the omniscient and omnipotent "I am," the Omniscient Spirit of the

¹ The creation individually and collectively was by the Central Spirit, since each positive creative centre is and was the persistence of a unit of His Design and gravitates to its fulfilment.

² Creative impulse has obviously ceased having fulfilled its purpose.

Central Power, consciousness itself presupposes consciousness in the source. The evolution of consciousness—which is, we believe, interpreted in this book for the first time—is the greatest fact in the realm of scientific knowledge, because it is the basis of evolutionary transformations and progress.

In every ultimate atom of the primal charge there was a charging and attracting power in gravitational movement—a centre of super-conscious purpose to fulfil the design; definite units of the positive charge in aggregations and augmentations cause transformations through gravitational movement toward the source, and the co-incident impact with negative corpuscles. This informing impact culminated in the mind of man, which is capable of aspiration in the spirit of the Supreme Omnipotent Central Power, and of receiving conjunction with Him. As an inspiration this fact transcends all other facts. It holds the promise of personal immortality through the known relation of spirit (the individual soul, super-consciousness, or genius of every man born into the world) with the spirit of the Omnipotent Central Power. We cannot apprehend the supreme greatness of this Being, without beginning and without end, but it is ours to know that His purpose “is in us, through all things, and above all things.”¹

We find that the more complex the combination of corpuscles of force or electrons the more solid the substance and the less the consciousness of power; and in human life the most ethereal, subtle

¹ St. Paul.

substance, spiritual mind, attains the highest consciousness of power on this planet, and sufficient likeness to the omniscient spirit of the Central Power to receive from Him the spirit of aspiration.

“Some of the heavy substances are most complex in their constitution.¹ The approximate number of electrons in an atom is found by multiplying the atomic weight of the atom in terms of hydrogen by 77. Take, for instance, an atom of mercury, which contains 150,000 electrons.”

Proceeding from the seen aggregation of electrons, matter, through the ever subtler diffusions to that hitherto incomprehensible force, sentient life, we shall interpret each successive manifestation of life. That destiny is also revealed in the constitution of matter is only cause and effect in progression.

That this is a material age is too self-evident to be discussed, but it is also true that the evolution or development of power in use has been steadily from the seen to the unseen.

The spirit of the times has not only taught men speed, but power; and were we asked the chief material of power, we find it to be that subtle force, electricity; were the question still further pressed, we find the chief power to be the mind of man, without which electricity, in its numberless appliances for man's comfort, were to-day sleeping, inoperative and unknown.

¹ Involved in equilibria the varying inclination of the orbits and swiftness of motion of these unthinkable minute spheres result in an infinite variety of substance.

We cannot too much emphasize the chief fact in the evolution of the organic world through æons of titanic manifestations of gravitational energy, during which time units of the positive charge, initiative, was charging and informing every atom—yes, every corpuscle—with constructive purpose, each of its own type of intensity.¹ The fact is that through the persistence of the seminal design power in its gravitational relation to the source (the central energy), or causal law, is for ever in operation and that cause and effect are more inexorable than so-called “dogma.” Transcending this there is the life of law, which is spirit.

We may regard as axiomatic that there is no power to organize or possibility of organism, even of dust cleaving to dust, except in the gravitational impulse, which is ultimately structural memory of the source in two intensities; everywhere there persists the uniting consciousness or concurrence of positive and negative gravitational impulse. The electrons in their upward way charge and attract, and the corpuscles respond or move in responsive power.

¹ The law of gravitation has long been known, and it is also well known that stones and all things possess life; but what that life is—and that its stir is the inherent gravitation of life to the Source of life, who is the common centre of all being, has not heretofore been made plain.

We take a common quartz pebble. It is no new thing to say that it is composed of atoms that cohere and form molecules, and that these cohere in close compact and form the rock-mass; neither is it a new thing to say that every atom is in indescribably swift motion; but the ultimate cause of that motion is first made plain in this work.

In animal life we perceive an obvious necessity for the uniting impulse in the difference between a sterile and a fecundated egg. We are unable to tell one from the other. The eggs are identical in composition; but if the mother has not been charged with the positive life principle, the egg is as incapable of producing life as a stone is.

Without the structural interfusion and blending of the attracting and responding impulse (typical incentive) there could not be an organized atom or atoms in cohesion forming mass. Not only this, but every aggregation or impact of gravitational intensity—radio-incentive—structurally remembers its own type, and attracts, charges, and perpetuates that type and no other. This is distinctly a function of immanent super-consciousness.¹ Impressively initiative—the definite positive charge—cannot be divested of, or diverted from, its purpose in the Design.

Initiative is first apparent in evolutionary transformations as insensible (involuntary) consciousness; but gradually the consciousness becomes evident or sensible in the perceivably ascending gradations of being.

As observably as the individual characteristics of every species and type inhere in its fruit or offspring, so qualitatively does the super-consciousness of power from the over-soul, which is God's

¹ Pure cognition or structural memory of purpose.

omniscient consciousness of omnipotent power, inhere in the positive centres of everything that has organized being.

We have not failed to consider what science has revealed, that man is a "survival of by no means the highest organism." Greater consciousness of power through the informing power of the indwelling Spirit, and manifest in sensible, effective aspirations for progress is his making, and without this differentiating power man is more helpless than an animal. That super-sensible spirit clothes itself in an aggregation of corpuscles of force only unlike itself in being negative; in man soul is the positive super-conscious centre, and mind¹ is by soul positively charged with provisional initiative to charge and control the negative corporeal "mass."

In human life everything centres in soul. It is the essential and impressing being; it is the knowing, judging faculty; it is the life of life; it is the persistence of spirit from the spirit of the source, the central Spirit in whom and of whose power is all being. Spirit is the essence of power, and it is the life of the soul.

Let us proceed to a consideration of that which sustains and nourishes the physical life of man, of that which charges corpuscles with informing consciousness for man's stage of consciousness of

¹ Mind is composed of response-corpuscles of the highest reactive potency.

power here and now; of personality and adaptiveness; and, finally, of spirit, the indestructible, super-conscious life of life.

No great discovery has ever been made without premonitions. It could not be otherwise, since man is structurally capable of knowing, and of choosing, receiving-communion with the Designer and Creator of all that is, and in this communion—spirit with the Spirit—has an ever-increasing knowledge of his environment and intimations of the greatness of forces hitherto undreamed of. Thus, all epoch-making revelations have had, and have, forerunners.

To-day science is changing the basis of all that is from the seen to the unseen forces. The line between matter and spirit has been disappearing, until to-day we know that spirit (positive initiative) is the life of matter. The whole material world being an aggregation of corpuscles of force positively and negatively charged with the primal initiative, and its endlessly differing forms being effected by the combinations of electronic systems, from those having the least intensity or quantitative value of initiative in elemental organisms to the highest intensity of impact—the impact of sense impression on the super-conscious spiritual centre soul—which is aspiring likeness to the Spirit in man. The impact of sense impressions from without and spiritual perceptions that are radiated from the soul into the mind makes reason.

Professor Frederick Soddy said before the

Chemical Society of London, "A far more fundamental theory of matter is impending."

Such a "theory," of the truth of which we feel as assured as Galileo was that the earth moves, is put forth in this book.

The structural gravitation of all things, from the least to the greatest, to the common Centre, ether, which is everywhere present, and is the atmosphere and perfect medium for the transmission of radiant energy (initiative and response, the positive and the negative elements of power) and the perfect unity of the Design, seem plain and fundamental.

There are not wanting forerunners of increasing power in the religious world. Science is, however, our province; and we will only say of religion, if it be the way to "everlasting life," that it is the ultimate value of all the truth that science can formulate; and that, as this work proceeded, constant correspondence between the discernible operation of the law of cause and effect, and the Scriptural account of creation, progress, and destiny crowded around at every step.

Not the least of these is the Master's own Word, "Not one jot or tittle of the law shall fail till all be fulfilled."

The facts in science pave the way to the presence chamber of that Spirit of whom Spenser said that it "could only account for the conservation of energy—an unconditional reality, without beginning and without end."

CHAPTER II.

MATTER: ITS ELEMENTS AND MAN'S CORPOREAL BEING.

“In the larger sight
The line of shadows in the line of light.”
—THOMAS WILLIAM PARSONS.

IN the earliest time primeval man discovered that by rubbing pieces of wood together, or in repeatedly striking one piece of stone upon another, he could produce fire, and thus light and heat; but he failed to understand that he only liberated what was in the wood and stone. There is light in everything.

Light is pure energy; it is radio-active particles set free; it is, even in its lowest intensities, the life of life. Moses saw it in the burning bush; being spiritually minded, he for the moment could see the Spirit in his purposeful life-centres in the growing “bush.”

All research has corroborated the fact that matter is electrical energy in “mass,” and that all substances are radio-active, as I find by reason of the inherent movements, prompted by spiritual incentive, the universal trend of all things Sourceward.

Radio-activity is the heat or ardour of gravitational motion toward the common centre. Light

is a comprehensive name for the manifestations of this radiant-energy. Our common light of day is as the shadow of darkness in comparison with that light that centres every atom of whatever substance. It is impossible to isolate or to measure the velocity of this light of life, since nothing restrains the positive element, which in reality is initiative, to fulfil its "mass" value or measure of spiritual incentive, commonly called the psychic element.

It has long been known that light is electric phenomena—that is, electric¹ disturbance in the ether; ether is the atmosphere of radiant energy, and light, heat, electricity, and magnetism, all of which are embodiments of initial velocity, or gravitational impact, in evidence.

We find in every atom, in every unthinkably minute electronic constituent of atoms, structural relatedness to the supremely majestic central power, since every electron is alive with the inherent persistence of the Design of the Spirit of that power.

We know that there is no motion without initiative; we also know that in that which moves there is always the persistence of the power that put it in motion. Keeping this in mind, let us consider what we already know about matter.

Matter is composed of atoms. Each and every

¹ Whenever we use the word "electric" the observable character of action is meant—that is, charging by means of emanations, however subtle.

atom is an electronic system that is a miniature solar system; the sun of this infinitely small solar system is a definite unit of positive electrical energy (initiative), or an electron positively charged. In its intensity of motion toward the Central Power it attracts and charges negative corpuscles in orbits about itself. Electronic systems, *in oneness of structural purpose to strive upward*, combine in molecules, and these cohere in mass.

The gravitational ratios are constant—that is the same in the electronic systems as in our solar system, and in solar systems greater than the mind of man can apprehend, in the whole universe in its structural inter-relatedness and relatedness to the central power.

All things move by virtue of the gravitational energy in the definite units of positive initiative and their aggregations of intensities.

“Everything is upward striving.”

Every atom of matter, even of the hardest minerals, is known to be in inconceivably swift motion. No activity starts of itself, and, however mechanical the device for starting motion, there is back of it a knowing volitional spirit, a designer, and IN it the persistence of his purpose.

Who is the designer of inter-atomic energy patterned after that in the movement of suns and their attendant spheres, the thought of whose magnitude is appalling?

Who augments this ceaseless activity for designed evolutionary transformations and progressions? All manifestations of power through qualitative likeness proclaim the omniscient omnipotent Spirit of the central power.

We have found that the beginning of things was a charge of power of two intensities and that this is evident in the fact that all power, physical and mental, has the *same constituents*. (Spirit is the perfect unit; in spirit there is perfect equilibrium; that which is imperfect in man is not soul but the *volitional* co-ordinating organ, mind.)

Even in the trivial illustration in the energy in a flying ball there persists both the boy's initial purpose (aim) and the physical response, which is secondary.

The two intensities are initiative and response: initiative is inherent, structural memory of the design, and response is negative, or the manifestations in working out that design. In action and reaction these elements, the definite units of positive electrical energy and the negative corpuscles, constitute matter. The infinitely varying equilibria of electronic spheres make substance of as infinite variety.¹

Ether is the atmosphere and conveying medium of the boy's purpose or initial design. It is the

¹ Soul is the name of the positive centre of the spiritual body, and its radiations are intuitional or spiritual perceptions. Mind is the positively charged centre of the physical body, and thought or reason is the impact of sense impression and spiritual perception.

perfect and common medium of gravitation; it is in, through, and around everything, everywhere; it is ever-flowing or perpetuum mobile; it is to sense—knowing, volitional, initiative—what air is to sound; its waves or undulations make actual the omnipresence and the ceaseless, beneficent espionage of the Spirit of the central power.

All power is electrical gravitation. In matter the definite unit of positive initiative that centres every atom of whatever substance is of “the fire that burns but does not consume,” which emanates from the Central Power.

Even the negative corpuscles which it attracts about itself in its upward way are veritable “swords of fire turning every way” and making typical life each life of its kind *inviolable and unapproachable*.

We must keep well in view the fact that physical manifestations are real, but that they are made of spiritual elements.

There is no need to seek to convince the reader of the self-evident fact that there was never a motion without a precedent impulse to move, and never an impulse without a perceptive being (designer), which is only saying that every act is preceded by an impulse to act, founded upon the initial power or initiative of the actor. WE THUS ALWAYS COME BACK TO THE REALITY.

Spirit is the quintessence of power and is the ultimate reality in the Central Power, as through the perfect unity of the design it is the reality in

every manifestation of power ; it persists in every substance everywhere until it fulfils its measure or type. That the same principles and gravitational ratios prevail in all systems from the least of the atoms, or electronic systems, to solar systems "50,000 times greater" than our own, and those beyond our power of calculation maintain stability. LAW IS A UNIT.

The hardest and most compact of substances have been reduced to impalpable gas. Lavoisier suspended a diamond in the focus of a burning glass with a confined portion of oxygen and reduced it to carbonic acid gas ; but, impressively, while it is possible for us to unmake, we cannot make. The diamond was made by colossal aggregations of intensities of impact and compact during the creative periods.

Negative corpuscles having been attracted and charged to "fulfil" their part in the design, are now quiescent, held by terrestrial gravitation in their places in and on the earth's surface.

We call substances that seem only to respond to terrestrial gravitation inanimate, and those of sufficient intensity of responsive power to be individually subject also to the attracting sun and to have associational magnetism animate. Man is superanimate because, being "a living soul," he has access to the Life of life for renewal and perpetuation. Things animate and inanimate below man are to the central Spirit like the work of your

hands—to you it gravitates to fulfil your purpose; man—like the child of your life that gravitates toward your stature.

Each electronic sphere and system differs from every other as one star differs from another, and the infinite variety of equilibria caused by the individual inclination of the axis of each sphere to the plane of its orbit makes the substances solid, liquid, gaseous, and spirituous to have an infinite variety of form, consistence, texture—in short, of characteristics.

The positive centres are of the primal charge and are structurally instinct with super-consciousness of the purpose of that charge.

“Everything *is* upward striving” through the structural gravitation of seminal power in every positive electron to fulfil its part and ultimately to attain nearness for a renewing charge from the Central Power.

However rudimentary, the climbing instinct is inherent memory.

We may, then, say that the positive element in matter is the persistence or structural memory of initiative to fulfil the design; that thus its structural relatedness makes its units potentialities of power; it is the “psychic element” that physicists have long recognized which attracts, charges, and shapes the “mass” of negative particles that would otherwise drift to nothingness.

Each system of radiant energy through the oneness of structural gravitational purpose in all attracts¹ every other. Thus the first function of electrical gravitation is massing, or cohesion in mass. We define matter as electrical energy in "mass" or aggregations.

We have given the names initiative and response because they define the nature of the primordial charge, while positive and negative electricity and attraction and repulsion are only names of incorporated effects without reference to the ULTIMATE NATURE or CAUSE. The psychical element or reality is the design of the Spirit of the central power, interfused in, through and around every constituent electron. All development is coincident.

Without the possibility of doubt, every electron is instinct, through gravitational relatedness, with the purpose (design) of its being. As Haeckel says, "Every cell knows where to go and goes there." Then, we repeat, and say every electron² knows where to go and goes there, knows what to do and does it.

Power is a unit with infinite diversities of operation. Each definite unit of positive electrical energy—gravitational initiative—creates its own vestment, kind, type, and species, by attracting

¹ Every higher intensity attracts and charges the next lower in related intensity by its emanations.

² The term electron is used to designate the definite super-conscious positive units of initiative and corpuscle as the name of the negative response particles.

about itself the negative corpuscles each according to its related responsive energy.

In considering the vestment we perceive that in radio-activity substances are less powerful in an inverse ratio to their density.

Radiant energy, or the positive element: its units singly, and in mass, radiate charging and attracting power without perceptible diminution of mass. This gravitational energy is ethereal, and nothing anywhere affects it; all things are to it a vacuum; by means of the universal medium, ether, it is communicable without perceptible contact.

Spiritual forces—the operation of causal law—it seems to us, generate ether currents as the mechanical forces generate air. Professor Pickering has written that, "When volcanoes cease to generate carbonic acid gas, plant life on this planet, and with it all animal life, will cease." Were spiritual initiative, the positive element of being, to cease, ether, its atmosphere would cease, and all things would collapse.

Men have described the gradual evolution of the gases that compose air, coincident with the titanic creative processes that developed the earth's strata.

Electricity, radium-emanations, cathode rays, violet rays and all radiant emanations that are new to science are products of dissociation; the earth is visibly dying; however, its provisional relation to man is, and will be, while man is man, sufficient for the physical support of the race.

The earth yields its products, in forms without number, for all the necessities and conveniences of human life.

That ether is the atmosphere or transmitting medium of initiative is plain. It is also in accord with the latest developments of science, and contradicted by none, that power—every charge of power of whatever kind—has two intensities of manifestation, the positive persistence of the design, and the negative or resultant persistence of effect or response.

No one will doubt the visible effects of initiative in the forming of crystals, and one of the latest discoveries in science is that which we have called elective affinity is electrical attraction, or as we find action and reaction subject the law of gravitational movement toward the Source. The definite positive centre of each and every crystal has cognizance to radiate through the contiguous related negative corpuscles, giving each sufficient cognizance to take its place in the perfect structure.

When a crystal is formed "in a matrix" it is done by the attraction of the positive individual centre of super-conscious initiative for the negative corpuscles which it charges each for its place in the wonderfully beautiful and symmetrical design; through the unity of a perfect design we see a like exhibition of assemblage on a grand scale in the Milky Way.

The things around us that we cannot see are more in number and greater in potency than the

things we can see. The invisible spectrum has, it is well known, a greater range than the visible, and the unseen rays that have been verified by effects are more powerful than those visible to man.

While we are mortal we cannot ordinarily see pure initiative—viz., in corporeal substance, the definite unit of positive electrical energy and in man spirit; but, through its effects we know that in its structural relatedness to the central omniscient Power it attracts, charges, and controls all negative aggregations.

That which we see has been so fully studied that in the study of corporeal structure we are endeavouring to place the emphasis where it seems to us, in progressive study, it belongs—on the basis or ultimate constitution of matter.

Common gravitational actions, reactions, and inter-actions mass, augment, and intensify power in electronic systems. Through this massing substances of infinite variety were formed, and through the gradual increase of intensity of impact and compact in elect parts a survival of the fittest, not arbitrary, but coincident, man, the genius of animals, came into dominion over all organisms below him and was capable of receiving a new charge from the Spirit of the central power, as a small magnet may be charged to the limit of its capacity by a greater one. The supreme interest seems to be in the receiving laws through which man may grow into greater abundance of life here and to the stature of "everlasting life," *if he so aspires.*

Matter in all of its myriad forms is that over which man has "dominion" and man's relation to his estate as well as his receiving-relation to his Lord, the owner, of that estate, are of vital interest. These structural relationships we proceed to consider.

A lower intensity of power cannot charge a higher. All of the negative corpuscles in the vast universe could not make one definite unit of positive electricity, nor could all of the minds of human beings on this planet make one living soul. But positive electrical energy—the definite unit—charges the negative corpuscles provisionally for their part in the vast cosmic organism, and soul charges mind with co-ordinating ability, between sense and intuitional impressions that we call reason that is the impact between terrestrial and celestial attractions. Mind is the product of intensities of impact between the positive perceptual element soul and negative corpuscles which it charges provisionally, each one for its structural function and use. Being structurally of the Spirit, soul has super-cognizance and mind may receive *intuitionally through the soul from the All-wise Central Spirit of Power*; the soul's radiations charge the mind with co-ordinating intelligence and with spiritual initiative. Thus the mind may become spiritual, and "to be spiritually-minded is life." The soul is superconscious (all-wise); the mind is volitionally conscious or super-conscious; and the body is involuntarily sentient.

Professor Ernst Haeckel and other men of science have traced the development of mind by means of observational study from protoplasm to that genius of animals, Adam, and they find the development of mind and body coincident; but have they neglected or accounted for the informing power or the psychic or positive centres without which there could be no intelligence? In minerals, plants, and animals that definite positive centre, initiative, has not augmented sufficient intensity of impact with negative corpuscles for re-action to other than terrestrial and solar attractions; it has not in upward striving sufficiently freed itself from negative incubus for knowledge of and aspirational access to the Spirit of the central power.

When in the evolutionary processes the genius of animals, Adam, had through the upward intensity of tension, or quality of response to the positive impressional centre,¹ knowledge of the

¹ One fact about which there can be no controversy is this—namely: All positive centres, each of its typical mass value, are pure, all-remembering initiative being the persistence of spiritual purpose.

Mass value is quantitative rank in the scale of being; in qualitative being all positive units are direct charges from the omniscient Spirit, and each for its type, kind, or species, and adaptations in a cycle of being and for propagations is all-knowing.

It is to be remembered that some centres of atoms are, or may be, negative corpuscles sufficiently charged by positive units for provisional creative functions.

Imperfect individual entities, gaseous, liquid, or solid; mineral, animal, or vegetable are rendered such by darkening or lack of response in corpuscles that would otherwise be charged with provisional intelligence sufficient to make the individual perfect.

In man, soul, which is obviously spiritual, is the positive centre;

Spirit of the central power, then the Spirit gave to him a new centre, a new charge of spirit, and man became "a living soul."

With reference to God, all below man is as the work of your hands to you; man is as the child of your life; he is life of His life; spirit of the Spirit of the central power; in the work of your hands your initiative or purpose persists until law in it is fulfilled, or until the product wears out; the child is of your kind; man, the spirit's offspring, has renewing-access to the Spirit of the central power.

Instinct in the mineral, vegetable, and animal kingdoms is the charge from the positive centre. Mind in man is of a higher order, since the positive centre in man is spiritual initiative or soul. The office of each type of intelligence in mineral, animal, and vegetable species, types, and kinds and mind in man is to co-ordinate intuitional perceptions from the positive centres and sense impressions, received through associational development in the environment.

The positive element is not itself a development, it being the persistence in each and every case of a definite unit of design or spirit. In upward striving elect units, escaped from entangling accretion of negative corpuscles and increasing in power, create aspiring, spiritual beings.

and if the mind is not "darkened" by sense impressions, it may volitionally become spiritual, and it is then no longer provisional but immortal.

What is the distinguishing characteristic in man? There can be but one answer: Power to respond to and be charged anew by the Spirit. All power is an emanation from that supreme power which is the centre of all systems. Supreme power is omniscient, and every manifestation of power is charged with typical consciousness. That consciousness augments in impact and compact and causes progressive, evolutionary transformations; primarily, consciousness is initiative to fulfil His designs. In man it is aspirational spirit for receiving-conjunction with the Central Soul for "everlasting life."

We call the consciousness intelligence in an ant and find that its actions are subject to instinctive control; through its perfection the ant is the divinely appointed tutor of sluggish princes, but its lessons are involuntary; *man alone has volitional choice of initiative or aspiring spirit.*

Let us return to the ether—that "fold of all the secrets of the universe." The ant responds to the impulses of the ether-strain (gravitation) in the intensity or stage of progress of its type; but, that degree of power would instantly cease were it by any possibility outside the "fold," that is, out of gravitational relation to the central power. Energy in the ant, in you and me, and in the source are identical, and only differ in quantitative rank; ants are of God's handiwork; man is of His being.

Are we then Gods? Far, unthinkably from it; but in concurrent activity we are "co-workers

with Him." In you and me the super-consciousness or spiritual mind may thus aspire.

In the study of matter and its radio-activity we are of those who find it necessary to proceed from the known to the unknown. We are here, and in common with the race we have a human endowment. We perceive that a lifetime would not be long enough in which to learn all that might be learned about a single oak-leaf, but such is the perfect unity of the design, that in the consideration of the structure and maintenance of human life we shall gain all the knowledge about life to which, in this stage of progress, we can aspire.

We are in a large "upper chamber" facing the dawn of a day of such lavish munificence as hitherto, in our dim precedent twilight, has been undreamed of. Its light will reveal that from turret to foundation—the building is stored with all that heart can desire.

In a brief summary an evolutionist has said that "Life at the outset was protoplasmic, then contractile tissues, hardened structures, within and without for their support; nerves and nerve-centres to animate, and protection either rigid or flexible."

But protoplasm in which the life of a man-child begins, as such, is nothing more or less than a bit of jellied sea-water. The beginning of a young ape or other animal is the same. No man,

not the wisest, could by any laboratory or other test tell the one from the other. But there is in the embryonic monkey protoplasm interfused the initiative of the parental inception, and in the embryo of the human being the life-consciousness of a "living soul." In each case the positive element, initiative of its kind, will attract and charge that which it needs for intensity of impulse to gravitate to the stature of its species. Protoplasm is nothing determinative; the persistence in each case of the type of super-conscious initiative, each thing of its kind to attract and charge materials to build its dwelling-place, body or temple, is the distinctive creative power.

Being men, let us take our existence as we find it, and see if there is actually anything in it that will reveal to us our origin, our super-human dependence and promiscuous destiny. Living in an utilitarian age, let us, *in its spirit*, take what we have and make the best of it before we inquire into foundations and consequences. Living in an age of marvellous attainments, let us see if we can individually attain the basis of our perpetuity and of our personal immortality.

Nothing that physiology teaches of the organs and their functions in maintaining life can be explained on a solely material basis. There is an "unknown factor," which we proceed to further declare. The crude mineral, vegetable and animal substances on which we feed, become observably fine tissues, working organs, sentient nerves; ay,

finer still, the lustre of the eye, the grace of movement, the winsomeness of the smile, and finer still, the energy in these crude masses, are essential to, and all are transformed into the energy and quality of mind from the tenderness of parental love to that resultant order, the social state. This could not be unless the elements related to these fine products were in the material food.

By the energy of mind we mean that stage of reason—the impact of spiritual perceptions and sense-impressions—which enables the man to receive and co-ordinate all soul and sense impressions. Without the positive centre, which in man is soul, the organism is inconceivable.

Mark well. Are these fine manifestations immaterial? Are they not substances? Is not the real value of food that which it produces?

It is said that “scientific knowledge must meet this requirement—namely, that it shall have vindication in human experience, and that all reasonable deduction rests ultimately upon data derived from human experience.” On this basis we proceed from the known to the unknown.

The obvious facts in human life are birth, growth, retrogression, and decay or death—man dies. But let us look a little more closely, proceeding to observe the vital processes to their most subtle issue. We will keep in mind that the real value of food is its productive value. By its productive or working value we mean the energy

or power whereby we work and live, into which it is obviously converted.

The first process in nutrition is a breaking up of the food substance; the second is a dissolving, and the third assimilation, and, finally, the essence of food is through structural gravitation intelligently appropriated by every atom of our physical being, each atom attracting, charging, and appropriating from the food that which is like itself, but of the next lower intensity: every electron composing bone, muscle, tissue, nerve, even that captain in grey in his perfectly appointed round tower.¹ Each in its stage of gravitational mass takes intelligently that which it needs.

More than this, the consciousness of life itself takes its sensory impulse for adaptations from the energy into which the food has been converted. The intuitional initiatives of life are in soul impelled by the Spirit of the central power. The action² is electrical in character; but its cause is initiative in gravitational relation to the primal initiative, or Source.

Every unit of cell structure, every atom attracts and charges the next lower in intensity, each according to its stage of gravitational energy, and herein is the secret of that wondrous "clairvoyance superior to reason" that controls the appropriation by each part of the body of that, and only that, from the food that is structurally of its kind. This

¹ Grey matter, convolutions of the brain-substance in the skull.

² The purposeful action is the universal trend Sourceward, since the elemental characteristics of the Source persist in everything.

“clairvoyance” is observable in all organism mineral, vegetable, and animal.

In man's life the super-natural receiving laws we do not comprehend; but the fact is obvious that more of intelligence governs the activities of human life, voluntary and involuntary, than can be accounted for in any other way than through a constant charge from the Over-Soul of omnipotent power. Mind is the capability in man of receiving intuitional impulses from the soul, and of conjunction with and aspiration in the Spirit of the central power.

You will perceive that the digestive processes proceed from the insensible and involuntary in action and in effect from the material to the most subtle diffusions—mental energy for the mind, with its co-ordinating consciousness for receiving the intuitional impressions made upon the soul by the Over-soul, and translating them into language¹ vocal, or into “thoughts too deep for words.” Language is a mind-creation to convey understanding, sense impressions, and intuitions in terms of associational comprehension. Spiritual cells (initiatives) in assemblage constitute the body made of life, the spiritual body, the soul² of which controls the involuntary activities of the organs.

¹ There has been, and is, a steady evolutionary development of language; various degrees of progress and utilities requiring new vocal expressions and words—motor and motoring, for instance.

² The soul in receiving-conjunction with the Central Soul controls the spiritual body, as the mind in its voluntary and involuntary activities controls the corporeal body.

Language is a provisional creation of the minds of men co-incident with progress. It is the instrument for the conveyance of sense impressions and spiritual perceptions in environmental terms of mutual understanding.

There is within the corporeal being of man, which in its adaptations is itself the product of the highest intensity of impact and compact of electronic systems on this planet, an actual body made of life—that is, of spiritual initiative, centreing in “a living soul.” The electrons of which it is formed are spiritual, and are subject to the law of spiritual gravitation. They are pure initiative, and are attracted by and actually receive charges from the One Who centres all spheres. Terrestrial, solar, and celestial terms of gravitation are in terms of weight; spiritual gravitation is in terms of worth and permanence. Thus we are structurally fitted for growth in “everlasting life” spirit, receiving from the Spirit, who is eternal life.

Radio-incentive in mineral, vegetable, and animal organisms is the static persistence of the primal initiative; the only progress is in intensity of impact through aggregations. In man alone initiative is renewing.

We have seen that each part of the material body, through the attractions of conscious power (static, structural consciousness of power), takes from the food that which is like itself of the next lower intensity of “ether-strain,” until finally the

centres of life and energy charge the very essence of food for abounding life and the receiving of an inspirational capability.

What foods yield the most of this energy?

Foods wanting in simple combinations of positively charged electrons, or corpuscles of force, are heavy; they clog, make sleepy, retard action, and even paralyze. These foods altogether fail to have any feeding, reinforcing power for the corporeal co-ordinations with the positive vital force, life. They have been appropriated in harmful (exhaustive) effects, and they fall short of the highest food-function, that of being converted into strength or mental co-ordinating power with the impressional positive centre.

The working value of this, as of all knowledge, was evident and incorporated into general use long before its cause was known.

To illustrate: A lawyer about to plead before the Bar for the life or liberty of his client, a physician when ministering to a patient in a crisis, a mother when nursing her young, each abstain from harmful food. By harmful we mean that food which is so wanting in simple combinations of corpuscles of force, or positively charged electrons, that it will, in the processes of digestion, assimilation, and nutrition, fall short of that last and vital diffusion into co-ordinating strength, ability, and courage in the lawyer, insight and skill in the physician, and life for the child in the mother.

We must here impress the fact that ability, courage, insight, skill, and life are subtle substances like ether; their atmosphere permanently mobile and unrestricted. We are inclined to think that that which we term "personal magnetism," or "temperament," is the effect produced by the emanations of minute ethereal particles from super-ordinary spiritual minds and their actual attractional power.

The use and misuse of stimulants and narcotics are in these facts.

Stimulants are not in any sense nutriment, or that which is convertible into strength. They are to the life like wings without a body or guiding instinct. Again, they are like electrical or water power let loose, uncontrolled—lawlessly or inordinately driving the machinery beyond the limit established by the "factor of safety"—thus tearing it in pieces and destroying it.

And now we come to the basis of that which is malevolent. Michael Faraday was the first to establish the relation between magnetic force and light.

Faraday tells us that there are two kinds of energy, "actual energy" and "potential energy." These two kinds of energy we have named initiative, which is actual, and response, which is potential.

"The actual energy depends upon the motion of its parts, and the potential energy consists of

what the medium will do in recovering from displacement.

He said:—"The propagation of undulations consists in the continual transformations of one of these forms of energy into the other alternately, and at any instant, the amount of energy in the whole medium is equally divided, so that half is energy of motion and half is elastic resilience." That would be a condition in which response equalled initiative.

Life in health is such a co-ordination of actions and reactions or of supply and demand. Now, we are not far wrong in asserting that were perfect equipoise maintained life would be eternal. Then would the soul impulsions (charging emanations) control the involuntary chemistries of our bodies and the sensory appropriations, so that there would be perfect harmony between strength received and strength used.

To return to that genius of animals, Adam, when he received spirit from the Spirit of the Inexhaustible Central Power, he received the basis for that equipoise or equilibrium of energy. Not believing the limit fixed by what we know to be causal law, or the integrity of power, the invariability of the law of gravitation, he overstepped the equipoise (balance), and under that law the same destruction (death) became operative that we see in a machine we might wish to drive beyond the limit established by its factor of safety (gravitational law to fulfil the purpose of a maker).

To give an illustration: A maker has made an electric motor car. It is perfectly constructed to do a given amount of work when charged with sufficient power. The owner wishes to go farther than is provided by the charge. He thinks not of the maker's condition that power is only supplied for a limit of travel below his present wish, but when the power is exhausted still attempts to drive forward; as well might he attempt to ride a rock by the roadside to his wished-for goal. When the energy used exceeds that structurally provided, obviously there is powerlessness or death.

Evil is an unbalanced use of more of the negative elements than the individual positive centre in its quantitative stage of progress can charge. It is destruction of the equilibrium of sense and spirit. A man devoid of the spirit of aspiration, or faith, is as powerless as was the motor-car when its provisional charge of power was exhausted. Within a short time we have known a woman who died from lack of aspiration. The physicians could find in her no evidence of disease. We may suppose that the army of suicides perish from the same cause—lack of spiritual impetus or aspiration.

“Man does not live by bread alone.” There are at this point two things to be observed in the evolution of evil. One is that under causal law the effect of the primal transgression—that is, the destruction of the equilibrium of positive and negative power in human life—has been transmitted. In the words of the old hymn—

“The moment we begin to live,
That moment we begin to die.”

Man can only transmit of the quantitative intensity of initiative that he has. *The second is that inexhaustible life and power could not exist eternally without equilibrium.*

Power is a unit. This being true, the equilibrium in human life having been destroyed by an overdraft made in disobedience to causal law, the *only* means of restoration is in the giving of a measure of obedience in human life equal to the measure of disobedience that destroyed the balance. That remedy has been supplied by One, and He became “the way.”

That the restoration may be effective individually, and that there may be replenishing for over-drafts there must be receiving-access to the inexhaustible Central Power.

We are not dealing with ethics, but with self-evident facts in physics. The observable operation of law in ponderable matter is equally constant and invariable in that which we call imponderable matter.

And what bearing has this upon the structure and maintenance of human life in the corporeal body? We have seen that the man could by no means make the motor-car go farther than its charge of power provided for. Wishing to go farther at will, he must go to the maker and have a machine made charged with constantly renewing

power. TO LIVE FOR EVER MAN MUST BE REBORN INTO RENEWING POWER; and that there is a scientific basis for such a re-birth and constant renewal, since the equipoise of power in human life has been restored, we proceed to interpret.

In co-ordination of the factors of power—that is, of initiative and response, or of actual and potential power, or in equilibrium, there is indestructibility.

In food, drink, and air we have only a basis for partial renewal and for physical support. By means of these we aim to keep up the co-ordination of supply and demand that we call health and life; but, the obvious facts of retrogression, decay and death survive.

Is there in science no basis for the constant renewal and perpetuation of individual life?

We wish to make plain the difference between initiative—the definite unit of positive electrical energy, or charges of provisional initiative, and spiritual initiative—“a living soul.” The first is like the persistence of the boy’s purpose in the flying ball; the second is the persistence of his spirit in the child that he begets. Both originate in the *positive* essential Being, the one with a static aim that fulfils itself, the other with renewing and volitionally perpetuating power; the one with gravitational energy only sufficient to fulfil the incorporated design, the other with structural gravi-

tation to the stature of the parental type, and ultimately to the perfect One for perfection.

The world, in its constituent parts mineral, vegetable, and animal, has only static energy to fulfil the design. Man has "a living soul" capable of renewing-access to the Spirit of the central power for "everlasting life."

Charles Francis Adams, United States Minister to England during the Civil War, once when asked how he was, replied "Mr. Adams is well, thank you, but the house he lives in is shaky." He recognized in himself, as we recognize in ourselves, a body made of life, a body that informs the corporeal mind and a body into which the essence of the food, and drink, and air has been transformed, and more abundant life than these elements and the nutritive processes could account for.

It is not only men of culture who recognize this body made of Life. There has never been a race of men so low as not to have a recognition, however dim, of this inner life, and an intimation of its survival after death. It is the instinctive gravitation of the child toward its Father's stature, no matter how infinitely far apart they are.

The knowledge of this informing body is therefore first instinctive rather than theoretical, but perceivably the value of food is the amount of energy for the use of that life that it can be converted into; and also by a power of intelligent,

although involuntary, gravitational selection, each part of the body—tissues, muscle, bone, nerve, and brain charges, and takes from the food that which each needs for nutrition and growth. This could not be if there were not an informing, super-conscious body of life, which takes the very essence of food and charges it for its structural place and functions.

Like attracts like the higher the lower related intensity. The life in man appropriates the life or the highest intensity of compact—in food.

It is equally true that the blue forget-me-not and the crimson rose, growing side by side, each take from the common soil the moisture and the sunlight, that which it needs for its dainty vestment.

All life, through inherent remembering initiative (persistence of purpose), in every stage of being, either in insensible or sensible consciousness, takes from its environment what it requires for its maintenance and growth, and, as we shall see in man, for perpetuity. Nothing of this could result without super-consciousness in kind, like the omniscient consciousness of the central power; it is the persistence of definite units of His Design, and structurally each gravitates to its fulfilment.

The stage of progress of an organism, or a life, is clearly the degree of consciousness of power it has attained. In man, consciousness has attained the intensity of compact capable of aspiration, the spiritual mind concurrent with the indwelling spirit "a living soul" in the Spirit of the central

power for progressive capability in this receiving-access to omnipotent, omniscient, central power.

Indisputably, through gravitational processes the inherent vital positive power is charging and transforming the elements taken in mineral, animal, and vegetable food through actions and reactions into final diffusions co-ordinating strength¹ and quality of mind in attributes. These subtle substances are composed of electrons only discernible through their operation. In kind these attributes are like those of the Spirit of the central power. They permeate every atom of the physical human body and are charged by and co-ordinate with the super-consciousness of the actual (positive) inner body made of life. The corporeal body centres in the brain, every cell of which is informed by the positive centre, the soul, with volitional cognizance; the spiritual body centres in the soul, a definite unit of spirit from the Spirit. The soul has direct cognition and creative power. Because of this likeness in kind of the spirit in man to the Spirit of the central power, we have seen that man is able to take from that Power an increasing measure of power to charge the organic structure for the maintenance of physical life in health and well-being.

Hence it is perceivable that in life here we receive more than meat and drink.

Here a digression seems necessary, lest we seem

¹ By co-ordinating strength we mean impetus for the perceptive power of the mind in its intuitional functioning.

to intimate that the spirit of the central power is not a person.

Each thing in existence is an individual unit of conscious power; each individual develops after its kind. The manifestations of power proceed from power—the positive element—the heart of which beats in rhythmic, embryonic super-consciousness of, or structural memory of the Design—to the Omniscience of the Spirit Almighty. Each is individual.

Do you know yourself from the writer? Do you know an eagle from a sparrow? Do you know a lily from a rose?

That which is true of the least is true of the greatest. Every fact is accepted before its structural significance is known. This morning we took from our library table a pamphlet. Opening it at random we read this sentence: "Each is a unit of energy."

The writer was speaking of the individuals composing a body of men. It is by no means uncommon to speak as if the whole of life were "energy" or power, but we act as if the whole of life were meat and drink.

Old physiologists spoke of life as a current circulating through the veins and arteries and centreing in the nerves and nerve-centres. Modern physiologists have not progressed farther, but they have demonstrated that the higher the organism the more abundant the life.

We find life to be an informing body. In man it is a body that breathes spirit in aspiration, and that thus has receiving power from the Spirit of the central power as a lesser magnet receives from a greater without actual contact: a body also that in every stage of development builds its house and that is fitting for eternal existence in "mansions" suited to perfected beings.

It is a body made of spiritual life—life so-called is the impact of primal elements initiative and response in approximate equilibrium—that is of positive electrons, freed from terrestrial attraction in excess, and permeating every atom of the material body during the period of human life on this planet.

Physiologists teach us that there exist manifold correspondences of the most intimate and exact kind between states and changes of the consciousness on the one hand and states and changes of the material brain on the other.

The material brain itself is as incapable of willing, knowing, aspiring and loving as the hand is, but being informed by the typical consciousness of the positive life-principle—soul, it is vibrant with the type of gravitational energy received at birth and is re-informed by associational renewal and in superhuman renewal through receiving conjunction with God. Its instrument body is sustained by energy assimilated from food, and by energy received by means of aspiring faith in the inexhaustible renewing Spirit of the

central power. But obviously without informing consciousness of power (initiative) there would be nothing to feed, impress, and progress. The interfusion and persistence of energy from the central Spirit, which is "in all, through all, and above all," is the one reality in the universe. God is thus literally everywhere present, every centre being made of God-consciousness (His purpose), or in man a spark of His Own Spirit.

The brain in a living man is the positively charged centre of the corporeal body, and by means of the vibratory informing soul, which is in man the positive centre of the spiritual body, it receives both spiritual or intuitional perceptions, and through mind informed by soul sense impressions; the impact of these constitute reason.

The attributes of mind are the result of impact between the perceptions of positive, impressional centre, soul, and the negative and provisional impressions, and appropriations of the corporeal structure that it attracts about itself and charges constructively for progressive development.

The mind in man, and in mineral, vegetable, and animal organisms, the intelligence or stage of consciousness of power is the highest intensity of impact and compact of electronic systems, atoms, molecules, cells, etc., and the positive individual centre in gravitation toward the Source, is the power that impels.

The psychic element in all organisms below

man, and soul in man is the positive, active, and impressional being. It is the actual persistence of seminal spiritual initiative, the Spirit of the central power.

When we speak of instinctive intelligence in mineral, vegetable, and animal organisms, we mean the impact of the informing positive centre and the related negative or responsive mass; in man mind is the culmination or highest intensity of impact, corpuscles of the highest response potency reacting to the "divine spark," soul, with such intensity as to be volitionally cognizant.

The informing positive centres, whether of the persistence of purpose or of spirit, are never developments but always units of the persistence of a direct charge from the Central Source.

Positive spiritual initiative, or units of positive electrical energy even cannot be developed, much less soul, but man progresses in yielding to spiritual attractions instead of those of sense,—terrestrial attractions.

Mind is consciousness of power in man's stage of progression; the power is spiritual initiative or soul.

The soul of man is in receiving conjunction with the Spirit of the central omnipotent power. Mind, which is both sensorily affected through

sense impressions from our typical environment, and spiritually affected through association with other souls, and by emanations from the Over-Soul, God's Spirit, through the individual soul is the substance that is most like the omniscient consciousness of the omnipotent central power, and is the substance through which aspiration, consciousness of power, and progress are effected.

Mind being subtle force—in the poverty of language we may say ideal—is demonstrably capable of taking intuitional impulses from or being attracted by the Spirit of the central power.

Without that aspiring capability of being charged for renewal by the Spirit of the central power, mind and its attributes would be as dead, lacking in initiative, as a mummy encasement centuries old.

Science in the discovery of the fact that all material substance is made of electrons, or corpuscles of force, opened the way to the corroboration of our instinctive knowledge of the informing body made of life.

Infinite power can obviously never cease to be related to finite power, since all power is the persistence of that Central Power and structurally gravitates toward it, but static initiative fulfils itself, and with that fulfilment ceases. In man there is that which dominates power, even spirit

for aspiration in the Spirit,¹ for renewal and everlasting individual life.

Plainly, the individual receiving-relation of the soul of man to the soul of the Central Source is structural and eternal.

The knowledge of this structural relatedness fulfils the word, "Man does not live by bread alone," and gives a new and broader basis to all branches of science.

Truth is not circumscribed by men's mind; but man, even physically, will be perfected in proportion to the enlargement of his receiving capacity. The supply is inexhaustible, and the more we take the more we may take, the appropriation and the power to appropriate increasing *pari passu*.

There is in our corporeal structure adaptations for feeding upon mineral, animal, and vegetable food. Instinct or the control of the positive life principle teaches each in his habitat what is good for him. The necessity for co-ordination of supply and demand counsels temperance, but when all is said and done the chief wisdom is to learn to make all that is meat and drink minister to life and immortality, which is to keep open the receiving conduit from the Spirit of the inexhaustible fountain of life and yield to His attraction.

We wish to emphasize that the informing body made of life (spiritual initiative) is as truly com-

¹ "In God we live, and move, and have our being."—ST. PAUL.

posed of corpuscles of force as is the physical body. It is as REAL AND INDIVIDUAL as the physical body is. It is the part of us that knows and feels. (Can a corpse respond to stimuli? The life has gone forth, the physical organism having through disease or violence lost responsive co-ordinating capability.)

It is the part of us that joys and sorrows. It is the part of us that no experience CAN separate from the central omniscient power.

We are made of gravitational energy; we are "in a field of energy." The field of energy is visibly interpenetrated by "lines of force" moving in impenetrable light and invisibility. The eye cannot "receive perceptibly even the known rays of the celestial spectrum, but these rays become known and are named through their effects on sensitized plates."¹ Can we think to see the ineffable light of the countenance of the Spirit of the central energy, which is the Centre and Source of all that is?

The definite unit of His Spirit that centres and informs volitionally in our physical bodies, and our *abiding* in obedience to His attraction, maintain health, well-being, and unbroken continuity of life.

Nor is this all. Through the potency of aspiring faith we, each and all individually, have receiving access to the omniscient spirit of the omnipotent, inexhaustible power for a renewing charge. Thus

¹ Le Bon.

is "death swallowed up in victory," and the life of the individual as an individual "everlasting."

Here we must impress upon the reader that faith actuated by aspiring love is substance. It is the most forceful dynamic in the world. It is, in our opinion, the lever made of pure initiative, through which radiant energy can be liberated and made available. Whether this actual energy, in receiving conjunction with supreme power, is used to "move mountains" or to act in the chemistries of our bodies to maintain and restore health and life, it is super-human. It is received through the highest intensity of gravitational impact and compact, which is spiritual mind in inspiring faith in the Spirit of the central power.

The emanations of radio-active bodies are always from the greater to the less, from the positive gravitational initiative to the negative.

The definite unit of positive electrical energy—the persistence of definite units of the Design in the works of the Designer—has never been isolated, but each and every electronic system (atom) that it centres and charges, through its control, fulfils its part in the Design. Thus is the Designer "everywhere present."

Radio-activity is the vibrant striving toward the Source or structural gravitation to the common centre of everything that is inherent in everything, from the infinitesimally minute atoms (electronic

systems) composing matter¹ to the stupendous solar systems beyond our powers of comprehension, and progressively in men and angels.

To man the culmination of evolutionary processes on this planet was given a new birth into the Spirit of the central power, and thus he became "a living soul," attracted to and chargeable by the omniscient spirit. OVER MATTER MAN, THE LIVING SOUL, HAS DOMINION.

Man is magnetic,² not only in the physical body, but also in the spiritual body.

¹ Matter exists in three forms—solid, liquid, and gaseous; but its positive element is in the fourth dimension.

There are four kinds or forms of substance—namely, solid, liquid, gaseous, and psychic, or spiritual, and the last is first because it informs and is the life of the other forms. The dimensions or units of measurement of this substance are in terms of worth, effectiveness, and permanence.

The fourth dimension is the dimension of the positive psychic element, or spiritual being. It has no appreciable terrestrial weight (all things terrestrial are a vacuum to spirit), it being only subject to celestial gravitation—that is, Godward, it being always definite units of His purpose or in man of His life. It is as individual as are its visible embodiments, and as was, and is, and evermore shall be, its supreme incarnation, Christ our Lord.

² By magnetic, we mean capable of charging, attracting, and appropriating.

CHAPTER III.

CONSCIOUSNESS—GERMINAL AND PROGRESSIVE.

LIFE is greater than its functions, and the less contains the greater, since it is obvious that there is no activity without life; and the body, when lifeless, is nought.

The wonderful principle of activity, gravitational super-consciousness, gives to each and every individual organism in a series of progressive developments a body suited to each successive stage of progress.

There is no manifestation of power that is devoid of consciousness—that is, of the causal persistence of the design of the volitional, conscious being that started the motion. Even in our illustration of a moving ball you cannot separate the physical movement from the initial velocity, or that beginning of motion from a volitional cause. The boy put his will to throw the ball into the physical impetus in throwing it. Every motion or development centres in the causal consciousness of the positive element, the initiative of the cognizant volitional being or initiator. This consciousness is of two kinds, static and embryonic. In the things that we call inanimate it is the persistence of the initiative of the

designer until law in it is fulfilled. In living beings it is seminal initiative which is spiritual life—or super-consciousness that causes distinctive gravitational development to the stature of the parental source. It is the Life of life. It is inherent memory of the source, each positive unit of its own kind, species, or type.¹ Memory is perceivably the cardinal function of consciousness.

Conscious, volitional life is the source of all motion, power, or energy, and there is no motion without LIFE-PURPOSE IN IT—either the persistence of the purpose of the initial movement or seminal spiritual-life. In one case it gravitates to fulfilment of the purpose, in the other to progress and perpetuation. Initiative and response are the essential elements of motion and substance, and the more intense the impact and compact of these elements the greater is the CONSCIOUSNESS OF POWER, and consequently the greater the abundance of life.

Were it possible to endow a little brown apple seed with sense and sight, do you think that it could believe the wondrous truth that within its brown husk it enfolds a tree in the flowery efflorescence of May, the same tree with its richness of colour and sweetness of fruit in the golden autumn ; more than this, countless like trees in spring-time beauty and autumn's fruitage? We know that

¹ That intensity of structural incentive or gravitational relatedness to the Source which constitutes kind, forms, species, types, etc., each unit of its kind is essentially memory, and keeps each thing to adaptations of its own kind.

this is true. All of these transformations and multiplications are wrought in beautiful order, in quiet as profound as that of the rising of the sun, and in a constantly increasing beauty and joy.

Every process of supreme power wrought through gravitational law is perfect. Each and every organism centres in a definite, *positive* unit of gravitational initiative which, in its "upward" way, attracts and charges negative corpuscles in some instances sufficiently to centre electronic systems and themselves form atoms. This positive centre attracts and charges according to its intensity of initiative, and its attendant systems attract and charge each other, each according to its intensity of charge from the individual centre of its kind, species, or type.

The principle of growth in all organisms commonly called animate is gravitational; each part attracts and charges atoms of related equilibria in an unvarying ratio; things that are called inanimate¹ have, as we have said, only static power—power to hold together through structural unity of gravitational initiative, and in the creative periods sufficient ardour for augmentation of intensities in actions and re-actions—this stored energy they now yield to living organisms which each of its kind charges and attracts according to its stage

¹ Things inanimate are now held in place by the greater mass of the positive element that centres the globe, and plants and animals are only sensibly effected by solar and terrestrial gravitations; only man has spiritual gravitational development.

of intensity. It is well known that a tiny living plant will take sustenance from a rock. Who has not seen the dainty blue-bell growing from a ledge? So great is the attractional power of life that it will disintegrate and charge and appropriate the lower life-"mass" or electrical elements from the hardest mineral substance, life being always magnetic in action that is attracting and charging (magnetizing) by means of involuntary emanations.

Let us further consider the apple-seed. We see its tough brown husk; removing this we see a compact white mass which is packed around the embryo. We know that there is something which we do not see; no man can see the ether-strain (the gravitational initiative) or detect its infinitely fine and swift pulsations, but in this gravitational impetus there is the persistence of apple-tree consciousness; responsive to the sun's attracting emanations it will awaken and attract and charge and appropriate the white mass which the mother tree has packed for its first sustenance. Having through this impact and compact acquired new intensity, it will progressively attract and charge with its part in the growing tree the negative corpuscles related to each part as it develops.

It is discriminating consciousness of power, for the seed of a sweet apple will remember, through type persistence of initiative in the positive element, to take that which yields sweetness, and each and every kind and part attracts its kind.

The wonderful principle of gravitational activity—each thing to the stature of the paternal type—is the super-consciousness of the positive centre, and it gives to each individual embryo of a kind, species, or type structural memory for orderly, sequential, progressive transformations through successive stages of growth.

That the embryo takes from light, and air, and soil, that and only that which is needed for its development into a tree bearing fruit sweet, sour, or blending many qualities of taste, shows that gravitational activities are impelled by cognitive life from the all-knowing volitional Spirit of the central power.

Man is sent to the "lilies" to learn, since their perfect concurrence in gravitational law is superior to lawless reason.

The embryo is awakened by the sun's attracting power, but there is in the bosom of the little seed that which is superior to sun, moon, and stars; superior we say, but not independent of, since life rejoices in and feeds upon all that ministers to its abundance, and is itself life in a lower stage of progression.

If one thing could be more wonderful than another it would be the infinite variety of equilibria and swiftness of motion—"the speed of ether particles," Le Bon tells us, "is 300,000 times greater than that of a cannon ball"—of the ether particles charged with power that compose the

constituent atoms of the embodiment in which every positive entity clothes itself.

We know that this variety of equilibria or impact and compact of the positive and negative elements, initiative from the spirit of the central power and response, makes the infinite variety of substances, physical, mental, and psychical. WE KNOW, TOO, THAT ETHER IS THE MEDIUM OF CAUSAL LAW; IN ITS INFINITELY FINE PULSATIONS IT CARRIES SENSIBLE CONTROL AS AIR CONVEYS THE AUDIBLE COMMAND OF A MASTER.

In man there are three distinct varieties of equilibria, and of consequent impact and compact of the electronic systems, and so closely are they related and correlated that the body reveals the mind, and the activities of both body and mind reveal the spirit of the man. The individual which these, soul, body, and mind constitute, is an aggregation of gravitational energy; that energy manifests itself in three ways. The positive element spirit organizes or creates, and informs its tenement, it being the persistence of the primal initiative, in gravitational relatedness to the Spirit of the central power. It receives all intuitional impressions—the Spiritual Magnet, like the corporeal magnet, attracts by emanations from itself—and attracts and CHARGES the negative corpuscles; it is that body made of spiritual life that controls and makes the mind knowing and the body sensient; its emanations are intuitional impressions on the mind. The mind is an aggregation

of negative corpuscles positively charged with perceptual, impressional, and volitional co-ordinating power by the positive centre in its receiving-connection with the Spirit of the central power.

The body is obviously built of negative corpuscles that gravitate toward the earth's centre. Were it not controlled (charged) by mind, in its receiving-relation with spirit the body would be as lifeless and insensible as a mummer's masque.

In structural gravitation the spirit, or the mind of the spiritual body (soul), is attracted and *directly charged by the Spirit of the central power.*

The mind is charged with volitional cognizance, and may so clog itself by yielding to terrestrial attractions as to become unchargeable by the positive element spirit, but this positive centre never ceases to emanate power and attract while there is in the corporate being (mind and body) any responsive energy.

In animals it is ceasing to be individually when law is fulfilled in a cycle of being according to the electrical "mass" of the centres; in minerals it is dissociation. Death is in an unbalancing accretion of negative corpuscles, and results from undue appropriation of things terrestrial by members of the ancestral line or the individual.

There is structural, life-preserving worth in keeping even the least of the commandments, and religion is the scientific provision for keeping the

individual in health and joyous activity, and alive for evermore.

Can we doubt that the charge of power sent into the void was seminal, and, infinitely vast as the conception is, charged with the potentialities of all that is? Through the perfect unity of the design every stage of development in the cosmogony of the universe is repeated in miniature in the development of every child (from embryo to maturity).

Human beings are not in any stage of progression disembodied spirits, and each of the distinctive kinds of substance, physical, mental, and psychical, has its own gravitational impetus, and every atom after its kind its own centre. All are correlated each with the other through the structural intensity of the positive centre soul which is charging and transforming the electronic systems and building its permanent dwelling-place. There is no smallest fraction of time when the embryo—the definite positive unit of initiative—is naked.

Emphatically, we cannot unclthe the positive unit, whether corporeal (the definite unit of positive electrical energy in its aureole of flame,¹ made of negative corpuscles positively charged), or the winged thought in its choice garment of words interwoven with “apples of gold and pictures of

¹ To Moses, when he saw the burning bush, was given a glimpse of the constituent persistence of the flame of life-initiative, God in the bush, it being the persistence of a unit of His life-purpose.

silver;" or the soul in garments "whiter than any fuller on earth can whiten them."

In general terms the sources of mentality (mind) are three. First, the soul gives positive charges of initiative to negative corpuscles of the highest response capability for cognizance, volition, and aspiration; the second source is associational, minds having greater intensity of electronic impact and compact for receiving each from its positive centre soul, give of their superabundance of initiative, and finally the negative gift, in yielding inordinately to terrestrial attractions, the mind takes an accretion of negative corpuscles, which shut out the emanations from the soul, choke the aspirational capability, and make the mind dull and inert.

The highest function of mind is not reason, which is the impact of terrestrial appearances and spiritual reality, but spiritual aspiration¹ for progress and permanence.

Human beings are not disembodied spirits, and each of the qualitative states of conscious energy in the individual has its demands, and these are co-related each with the other, and both with the soul in its receiving-relatedness to the Spirit of the Central Power.

In human life, as in every perceivable variety of life, there is not sameness, but characteristic likeness or structural relatedness: so, in discussing the maintenance of the radio-active physical organism,

¹ Aspiration is breathing in spirit.

we have not discussed modes of life and kinds of food, but those things that contribute to life itself, knowing that the individual life, in whatever type or stage of progression, has only to keep true to the attractions of the positive individual centre from the central soul to control these aright.

Everywhere, in all organisms, there are a few perceivably invariable principles and conditions. There is nowhere, even in rock masses that are termed solid, an actual pressing together of molecules without a space between; every electron, atom, and molecule is surrounded and interfused by ether, and even, in their unthinkable minuteness, each has a positive gravitational centre in its atmosphere, ether. Thus the ether-strain is everywhere in everything.

Perceiving the wondrous development of power from the Central Power in the vast material universe, may we not approach a comprehension of the fact that man cannot conceive the greatness of that omnipotent, inexhaustible central power, and yet it is true that that power is a unit and that the initiative, even in every definite unit of positive electrical energy, is in that Power a participant part, and is instinct with initiative to fulfil the design of the Spirit of that Almighty Power.

The intensities of impact—degrees of initiative or consciousness—caused by the massing of electronic systems through their structural oneness of gravitational relatedness to the Spirit of the source have proceeded in a sequential, progressive scale.

First there was informing super-consciousness (initiative), which impelled instinctive cohesion in the formless mass; then there was sufficient ardour or intensity of impact of initiative and response to make observable intelligence in the negative mass in assemblage. This in effect is observable in the forming of crystals, and in the corporeal adaptiveness of every organic structure, vegetable and animal. In a word, intelligence is apparent everywhere in everything, the super-conscious initiative of the positive centres having charged the negative (responsive) elements composing mind with sufficient intensity for perceptual control, and these in turn having charged, and constantly charging, during life, the negative corpuscles composing the body, giving them form sensibility and adaptiveness; to each species and type of its own kind.

Ultimately initiative is memory, or the persistence of the Design of the Source. Each and every positive unit, through structural memory, fulfils its part in the design. We say plainly that memory is fundamental and structural, and is the cause of the universal gravitation of every entity to the stature of its kind, species, and type. Memory, however embryonic, is rudimentary mind, or the essential element of intelligence, even when only sufficient for instinctive remembrance to cling together or to cohere.

Immanent memory of the design, or the initiative in things commonly called inanimate, is like that in the ball thrown by the boy. It is static and only

sufficient for the fulfilment of the law in moving bodies.¹ In animate organisms, both vegetable and animal, its intensity is sufficient not only for clinging together, but for growth and propagation; in man for these and perpetuation, the "living soul" in the Life-giving Soul of the Central Power.

In proceeding we shall often use terms to which we have become accustomed, intuitive impulses, etc., being understood to be attractions by means of emanations, the greater aggregations of intensities attracting and charging the lesser in invariable order, according to the unvarying law of gravitation, never forgetting that gravitation is the attracting or charging power of informing super-consciousness from the feeblest upward stir to Omniscience, the Source.

Every atom of every cell composing bony structure; every cell composing tissue, muscle, nerve, and brain; every corpuscle, red or white, of the blood is actually separated from every other by ether, and is vibrant with ethereal gravitational impulse, which does not impel lawless acts. THE LAW OF GRAVITATION PREVAILS, and magnetism or electrical conveyance is of three kinds—psychic, mental, and physical. We are told that "the earth behaves like a great ball of steel." It responds to the sun's charging and attracting power, and itself charges and attracts the moon.

The same law of gravitation which has been known since the time of Newton, in its control of

¹ Law is purpose in action.

the planets in their orbits around the sun, controls not only the sun, with its attendant spheres, in its orbit around the corporeal central power, but also electronic systems, even in their unthinkable minuteness, each and every electronic sphere and system in gravitational relation to its centre, and each charged and attracted by a greater. Thus in unbroken intercircling impact and compact are all things structurally related to the common Centre and Source.

Each individual positive centre co-ordinates all attractions, whether terrestrial, solar, or celestial. The instant a cell, or an assemblage of cells, even an electron, loses responsive power that instant it perishes, the receiving connection with the central power, through or by means of the positive individual initiative, having ceased.

NOTHING CAN CONTINUE IN EXISTENCE DISCONNECTED FROM THE CENTRAL POWER.

Physiologists are able to observe the digestion of food. They see it changed by the juices secreted by the various organs in their normal activity; they recognize disturbed or abnormal activities; but have they been able to tell why the liver attracts and secretes bile? why each organ attracts and secretes the distinctive elements of its particular juice, each for its distinctive work on the digesting mass? each the right chemical (electrical) substance for that stage of digestion and assimilation to which the process has progressed? Each organ in substance and function works according

to its electrical relation, the higher attracting and charging the next lower. One intensity makes bile, another pancreatic juices, etc., and each of these are in gravitational relation to the mass value of the organ of which each is characteristic, and all informed and correlated by the informing individual soul.

And there comes a stage when man cannot watch the process. Immanent intensity of initiative—ultimately memory or the persistence of the design, each type of its own kind—controls all structural as well as cosmic processes.

Most fearfully and wonderfully true it is that the supreme danger is of loss of responsive power to receive the attracting and charging emanations from the positive centre soul in its receiving relation to the common Centre. The death throes of an electron are no less disastrous in exact ratio to "mass" than are those (earthquakes) of the dying monster, the earth. These disturbances are the positive initiative striving to throw off negative impedimenta to its yielding to the Godward impulse, or the attraction of His love (perfection).

Physicians know of osmotic phenomena which produces currents called exosmose and endosmose. But *how* milky chyme is separated from chyle in the alimentary canal; how these are gradually in the digestive and assimilative processes changed into good, red blood; how blood enters living tubes turbid and bluish in colour and comes out

red and vitalized through contact with pure air; *how* the same river of life is converted into life, mental and physical, CAN ONLY BE ACCOUNTED FOR BY THE LAW OF GRAVITATION—electronic systems of infinitely varying degrees of impact and compact, each attracting and charging the related “mass” of the next lower intensity in a ratio that is invariable and constant.

We use the term consciousness because it is all ultimately consciousness or the prevalence of the remembering initiative of the Spirit of the Central Power in everything—everywhere until law in it is fulfilled.¹

With the Psalmist we say—

“Whither shall I go from Thy Spirit?”

Everywhere there is perceivable the clairvoyant quality, which is causal law or structural memory of the Design of the Source; it is inherence of characteristics of the Source.

We must account for all that is observably true. Mind in man is a *free* agency, because it has two general functions—namely, to receive intuitional impressions and to perceive sense or terrestrial impressions (attractions). It yields volitionally and controls the individual in his environment. In man intelligence is the result of an impact of

¹ Were the lower intensities of impact not embryonic mind (arrested in development and held by terrestrial gravitation in “mineral” substances), there could never have been mind. Mind did not suddenly spring into being, but was a sequential development of impact until Adam, who was the genius of animals, was endowed with “a living soul.”

positive and negative elements, initiative and response of such intensity, that it is volitional; but as in the crimson rose and the white lily, it can only attract and charge provisionally. The issues of life are in the positive centre, soul in its receiving-connection with the Spirit of the Central Power. Aspiration in the Spirit of that Power is the prime essential in a man's life.

Mind may choose, prompted by terrestrial attractions, to excess, as Adam did, but there is always in the mind of the spiritual body, or the soul, a balancing reaction.

Physicians say that there is always a natural tendency toward renewal of health, and a man in health is the best judge of what is good for him. In health every part of the man is attracted and charged by the highest impressional centre soul, and all activities are joyous. When the equilibrium between soul (positive spiritual initiative) and response, mental and corporeal, are disturbed, physicians can prescribe along certain logical and well-established lines; but a man's intuitional sense, not choked by habitually taking on unbalancing negative accretions, is an infallible guide to his individual needs.

However, it seems to us at this stage of man's progress no man's perceptions are sufficiently free from the results of vitiating habits in yielding to sense or terrestrial attractions inordinately to invariably recognize the sovereign promptings of the positive initiative (spirit).

The *only way* for a man to divest his will of its habitual attitude in yielding to appetites and desires that are vitiated by over-indulgence, starved constitutions, and artificial incitements—in a word, to terrestrial attractions unduly—is by means of aspiring faith in the Spirit of the Central Power for a new and actual charge of initiative to restore the equipoise. *Every species, type, and soul that follows the inner impulses of spiritual initiative abides in power and grows apace.*

It was of this care, free state of trust or the perfect adaptation and co-ordination of intuitive impulses and sense appropriations, that it was written—

“Of such are the kingdom of heaven.”

Children are in the kingdom of Heaven, because they are guided by love and faith. There comes a day when self-will prevails over trust, and the child lives no more in confident, sweet unreason—woe to him through whom it cometh—but perpetuates the primal transgressions and destroys the equilibrium. He then takes more of what the senses pronounce “good for food” than of “the Bread of Life;” he pampers the body at the expense of the soul.

In animal and vegetable life the instinctive—thus we name the attraction of each higher intensity for the next lower—appropriations from the environment of all that living and growth demands is obvious. These may be called type-adaptations, and for food, shelter, propagation,

safety, all of the manifold and natural attainments which are obvious, even to the most unthinking, are perfect. These result from the co-ordination of the two receiving-capabilities—initiative from the positive centre and impression from the environment—common to all organism. The positive element initiative being the memory of, or persistence of the purpose of the Source, charges the negative response corpuscles constructively each with capability to charge for its needs and its place and part in the Design response particles related in mass-value.

The well-being of man depends upon his choice of initiatives, upon whether he is actuated by soul, and sense, in harmonious accord, or unduly by the attractions of the senses.

While we are on this planet the transformations of the intuitive impulses received by the soul, which are attractions by emanations from the Soul of the central power, into action are subject to the will; even the involuntary nutritive changes in the heart, brain, and nerves are controlled by the passive, willing super-consciousness of the soul in its upward way. This gravitational activity of the positive life-principle is, from our point of view, insensible and involuntary; it is SUPER-CONSCIOUSNESS.

Food supplies the energy for corporeal action and re-action, and is charged by the mind of life provisionally to do its work. The mind or con-

sciousness of power in man could not feel, will, or know, were it not charged with initiative from above. Through, however, many agencies—aggregations of impact and compact of initiative and response, or of electronic systems—it is ultimately a survival of the primal charge, or a renewing charge from the omniscient Spirit of the Central Power. Nothing could have come or have developed from anything that was not in it.

That we choose freely in conformity either with soul or sense attractions is so obvious that it needs no discussion.

Let us observe some values that we unconsciously appropriate, keeping in mind that it is demonstrated that life, or physical and mental power, are not functions of the physical body.

While on this planet the transformations of the intuitive impulsions of the soul, or super-consciousness into the volitional capability of the negative corpuscles composing mind involves nutritive changes. This is but another way of saying that the energy in food is utilized and transformed by the positive centres, or centres provisionally charged, to augment the intensity of the negative constituents by means of renewing aggregations, which are charged by the positive indwelling spirit of life with provisional initiative, each of its kind to fulfil the activities of each and every part.

And what shall we say of the material matter itself? First, that in the mineral kingdom there

is no growth, consequently no feeding or attraction of new material from the environment. In the vegetable and animal kingdoms we have dual feeding—namely, from the more or less solid elements below and from the surrounding air. Observably, if we give a plant or an animal everything necessary for the maintenance of life and growth, but enclose it in an air-tight receiver, it dies. Ascending in the scale of progression, man has three-fold sustenance, without which death is inevitable. We have observed this three-fold feeding before it was formulated. Universally we hear in conversation, and in that transcription of life that we call literature, references to starved lives. We mean by this lives so secluded or withdrawn from the beneficence of the social state that they have no opportunity to give or receive the manifold services of association. Sensibly or insensibly, they pant for the circulation (associational charges) of spirit; pant for that sweet recurrence of sensible love, “new every morning.”

To keep within our adherence to cause and effect, have we felt the breath of the sweet spring air when the rain is over and gone? Have we felt that it is good to be alive? Have we beheld beauty in nature so perfect and satisfying that we could but breathe “The Beauty that is Thee?” Has there coursed through our being at the unexpected sight of a loved one a thrill so warm that our pulses leaped? How is this? Like meets like in reactive force, and according to a well-known law in physics, the greater the power the

greater the reaction. In these cases cited it is known that no two persons would be affected alike by the spring air, beauty, or love. The abundance of life within would determine the measure of its reaction to that which is without and above.

Were the life that is made by the conversion and assimilation of food into life and by the vital reaction that we call breathing, all, it could only last so long as an approximate equipoise between supply and demand were maintained; and for this even we are not structurally fitted.

We inherit bodies whose organs are not perfectly adapted to the maintenance of the co-ordination of supply and demand. Our environment also effects limitations; and this is not all,—that most subtle beast did not cease suggesting ill-considered acts when he began to “eat dust,” nor has man ceased to yield to his suggestions and to take more of that which tastes “good for food” than is good for the equilibrium of energy. Seeing the equipoise thus hopelessly destroyed, what in natural law can renew it and repossess man of eternal life? Plainly, as we have said, that a measure of obedience be given in human living equal to the measure of disobedience that destroyed the equilibrium of “energy” and resulted in death. Is that individually possible?

Observably man eats, breathes, and lives co-incidentally. He also lives and works beyond the warrant of the supply of energy into which the elements are converted. We have seen that

as the process of nutrition proceeds there is a freeing from complexity in combinations of corpuscles of force (electrons) and an acceleration of speed in the utilization of material—aggregations of intensities—for assimilation until the utmost simplicity of structure and the highest intensity is attained in the unseen velocity, strength, and in the qualities of mind.

We have seen that all men, from the lowest types to the highest, have an instinctive knowledge of the inner life. All men have also an instinctive confidence in the Supreme Life Above. That confidence is insensible faith, or spiritual aspiration in the Spirit. Nor is this all. All men have a perception, however dim, that every wrong act disturbs life. The super-consciousness is the cognizance of the body made of life or the spiritual body, and its revolt at those acts that disturb the equilibrium is instinctive and constant. Each ill-considered action perpetuates and augments the primal transgression. But have you never observed that life—nature or constitution we call it—tends to restoration?

That superabundance of life that we call nature, or "constitution," has three sources¹—the inherited controlling centres, unconscious or involuntary faith, and volitional aspiring faith in the Spirit of the Central Power. All of these are the gift of that

¹ Soul is qualitatively the same in every man, but its co-ordinating factors, roughly speaking, its tools, are in each of the parental type of constructive spirit; in the human type, dependent upon the parental volitional habit, whether spiritual or carnal.

Spirit, but not arbitrarily given. The inheritance is from ancestors who have not in their lives augmented the effects of the primal transgression. The insensible faith comes through the persistence of parental types of initiative in the offspring, and aspirational faith is only habitual yielding to the intuitional radiations or attractions of the soul in its joyful progress obedient to the omniscient Spirit of the Central Power.

Human life progresses, not only by the acquisition of knowledge, but also in the character of each individual's consciousness of power and aspiring faith for the renewal of power. Where life is most abundant there is the freest aspiration. The distance between a Hottentot and a cultivated Christian man is bridged by an ascending scale of aspirations. Is it Milton who says that the conflicts of the early Britons were of scarcely more seeming value than those of kites and crows? What makes value?

The measure of spiritual life and its aspirations, not of bone, and muscle, and brain, that may be a corpse to-morrow.

What do we mean by aspiration? We inhale the air. Through a vital gravitational reaction called breathing the blood is brought in contact with the air and purified. Spirit is a more subtle force than air, but no less real. We have seen how the body made of life responds to and is quickened by reaction or association with the spring air, beauty and love. We continually react

to the gladdening or depressing, to the uplifting or degrading influences of habitat and of the people with whom we associate.

These reactions have power to sensibly purify or to stultify life, even as air has power to purify or to vitiate the blood. The spirit of the inexhaustible central power, perfect in every attribute, is purity and immortal life and love, and in aspiration in Him we become like Him.

We have not left the nutrition of man's immortal spiritual body theoretical. We have kept to facts. In the effects of spirit breathed from without as we breathe air—spirit within reaching to spirit without and to the Spirit above in vital aspiration—we receive food for the body made of life that never dies. Spirit is the breath of omnipotent power, and being inexhaustible gives of itself for "eternal life." Percival Lowell, in his study of Mars, has said: "Could we prove that Mars is inhabited, we have not said the last, but the first word." In proving the likeness in kind of the ultimate division of matter, the corpuscles of energy, to "the infinite central power from which all things proceed,"¹ and because of that likeness the increasing capability to react under law, the finite gravitating toward and charged by emanations from the infinite, we say not the last word, but only that word that gives to science new life.

Science should warm the heart and fire the imagination. In the likeness in essence of the

¹ Quoted from Abraham Lincoln.

soul of man to the supreme Spirit of the central inexhaustible and omnipotent power, we have the assurance of an acting part in the pageantry of the ages. For men and angels, subject to the "Son of Man," the starry host—suns of greater magnitude than ours with systems, unknown to us, and preparing for us, in circling compact, circle around Him "in whom we live, and move, and have our being." Truth has all of the infinitude of space. It is not the product of men's minds, but its limitations are. Science takes no account of doctrine or "systems of thought," nor does she shun them if they are logical inferences from known facts. Science only discovers and formulates facts: THE SUPREME PROOF IS LIFE.

There was One Who in human living chose invariably to respond to the spirit. He it was Who spurned terrestrial attractions and was "lifted up" to draw all men unto Himself. He "brought immortality to light." He it was Who demonstrated that death has no power over the soul in "dominion," and also His power to attract all men.¹

¹ I do not think that any one will doubt that the law of gravitation is as constant in spiritual as in terrestrial attraction. It is the same law; it is in all evolutionary transformations causal law; it is the persistence of the design (initiative) of the Spirit of the Central Power; it is the structural relatedness of all that is to that Centre and Source. In the fulness of time, when man in "upward striving" had been sufficiently developed to comprehend the wondrous revelation, "Christ was lifted up to draw all men."

That which ministers to life, "everlasting life," is the object of all scientific research, and we do not hesitate to introduce this observational study of His attracting and life-giving power from The Record.

The story has been PERFECTLY TOLD in the inspired Word, and in recalling it we do so as a meditation on some salient feature of one re-birth, not as a re-telling. "Ye must be born again," He said.

One day three men—so they appeared—who had been condemned to death by crucifixion, came to the foot of the hill on which they were to die. To every eye all three were men. One, physically weaker than the other two, having been beaten and buffeted, could not carry the heavy cross.¹ A passing stranger was compelled to carry it for him to the top of the hill. There these three—to every eye all three were men—lay extended each upon his cross. Nails were driven through their hands and feet. Ungentle hands lifted the quivering wood and tortured flesh. To every sense all three were helpless men.

The crosses, each with its burden of pain, fell into their rocky sockets. Still to every eye all three seemed helpless men. One the crowd below mocked. A thief dying beside Him mocked also. To every eye He also was a dying man. The other criminal saw and heard; to every eye all three were dying men, but his mind responded to an attraction not of sense or corporeal signs, and he cried, "Lord, remember me when Thou comest into Thy kingdom." Our Lord answered, "To-day shalt thou be with Me in Paradise." Although to

¹ He *took upon Himself* all of man's adaptive dependence upon food, rest, etc. He was hungry, weary, sensitive to hurts, "in all points tempted" as we are.

every eye all three were agonized dying men, there was no doubt in the request or in the reply.

Faith aspired to perfect faith, and One who had in the conditions of human life lived undeviatingly obedient to the spiritual law of gravitation, Soul to Soul, had won for man that which Adam had lost. In scientific certainty, it seems that the thief, who saw only with the eye of sense, had chosen the things of sense and was subject individually to terrestrial gravitation. At his last expiring breath he was as lifeless as any other organism in which law has been fulfilled; the other, in a quickened body made of aspiring life, went with Him who was Life itself to Paradise.

CHAPTER IV.

PERSONALITY—THE EFFECT OF ASPIRATION.

A REASONABLE system of truth accounts for human life, its origin and its destiny, and also makes plain its relations, its progress, and the basis of its perpetuity or personal immortality.

It has been said truly that "the processes which go on in the living things are incomprehensible as the result of any physical action known to us"; and further, "that it is impossible to conceive of life as emerging or evolving from that which has no life"; and still further, "that the ultimate mystery is as great as ever"; while there remains unsolved the question, "What determines the co-ordination of actions that we call life?"

We agree that in their knowledge of space all men apprehend infinite, illimitable space. We also agree in the fact that matter or material substance exists in space. It has been demonstrated, and is evident, that it exists in stages of progressive and retrograde being.

The fact that radio-activity or gravitation is the stir of super-conscious life I have proved in a simple and decisive manner. In a word, everything came from the central omniscient Life and is instinct with the moving power of life or purposeful super-

conscious initiative ; that movement is the gravitation of life toward the supreme centre and Source, the Spirit of Life. It is necessary to keep in mind that the definite positive units of power have not only initial velocity, but each and all are instinct with individual purpose, which we have named initiative, and that these in their gravitational movement toward the source charge the negative corpuscles, not fortuitously but with definite constructive power and adaptability each for its place and functions.

Memory is the cardinal function of consciousness ; every electron and corpuscle remembers its charge from the Source, since in its intensity it is structurally charged with involuntary structural memory for its place and functions, and these for a complete cycle of being.

No two are charged with the same initial velocity or purpose. To the uttermost corpuscle in the most minute atom each definite unit is individual.

We agree that the central power¹ of the universe seems inexhaustible. We have shown that the working or productive value of all material substance is that it may be converted into strength and energy, both mental and physical, which increases the abundance of life. But force produced by the transformations and diffusions of material substance is not the whole of force. There is force in operation without, and above as well as within.

¹ Equilibrium of the elements of power make almighty, inexhaustible power or Spirit.

Men of science tell us, and we perceive that power reacts, and that the greater the power, the greater the reaction. All men agree that, in a healthy organism, what it eats and drinks is converted into strength or energy and life, and that life cannot be maintained without air—air that is transfused into the life of man in a vital re-action, breathing; as truly the life of the individual soul cannot be maintained without aspiration, which is the inbreathing of spirit.

It has been demonstrated beyond reasonable doubt that the ultimate division of matter is a corpuscle of radio-active force, called the electron, and we have shown that co-incident with the activities of life, whether through the sensible action of the members or the insensible and involuntary actions and reactions of the organs, there is a breaking away, and in turn a renewal of corpuscles of force. Observe the factors in this renewal. Physical chemistry teaches us that it comes through the transformations of the elements taken from below; that is from mineral, animal, and vegetable food, and also from the surrounding air taken in respiration, and we have shown by aspiration; in a word the positive being soul, the indwelling impressional¹ spirit of life, is constantly

¹ By impressional I mean capable of impressing or charging by means of emanations of initiative, NOT of being itself effected by lower intensities: the thermo-dynamic law is as true in spiritual substances as in corporeal substance, and electrical actions are caused by the purpose in matter—the persistence of definite units of God's purpose in endlessly differing quantitative value or "mass"—which constitutes the ether-strain or gravitation upward.

attracting the negative corpuscles and charging them with provisional activity, each in its place for the co-ordination of actions and reactions that maintain corporeal life. It is well known that chemical actions are electrical, and that spirit in man is constantly responsive to "lines of force" from the Central Spirit of Power. All of this visible activity we have perceived to be the product of the spirit's super-conscious initiative to gravitate toward the Source, which is interfused through all organism; it is the persistence of the life of the source in everything.

But laying aside this perception, let us continue to observe life.

The mere observation of the fact that "an unknown vital force," which I find to be the gravitation of life toward supreme life, its Source, "exists in matter," would of itself be sufficient to prove the persistence of life in all organized being; taken in connection with the fact that ultimately action cannot, never has, and never will generate without a conscious, volitional designer, and that in power there could be no movement without "initial velocity," we find it a sane necessity to take this primal initiative¹ or cause into consideration. Tracing it backward we find it to be the Design of the Spirit of the central power, and that that Design persists in through and around everything every-

¹ It is to be remembered that there is no manifestation of power without the positive element initiative, and initiative would not be power without response; thus the two are structurally wedded.

where as you individually are in the work of your hands and the child of your life. Deprive matter of this intelligent espionage but for one instant and crash upon crash would reverberate until spheres and systems would be but darkness and oblivion; on the other hand, when man has learned to liberate and make use of intra-atomic energy, generated by the positive element initiative, the physical force within even this paper on which we write will yield a power hitherto undreamed of.

“Electricity, one of the products of the dissociation of matter,” is to-day performing gigantic tasks. “An ounce of matter,” we are told, “contains enough of radiant energy to lift ten thousand tons one mile.” Electricity slept until the consciousness of power in man bid it arise and light, and heat, and propel the car of progress; particles informed by the supreme Central Power with “initial velocity” await the awakening ignition of a thought.

And when these things are done, they will seem to be easy, and we shall wonder that we did not think of them before. Supreme power “always applies the fundamental principle of least action” which will suffice to do the work, but the action is of agencies so manifold that only an omniscient mind could have centred them all in the seminal “word,” “Let there be light.”

Considering human life, the infinite variety in personality is like the stars in number, but each

individual is in His "image" and structurally allied with Him in indestructible essence, spirit.

In tracing the development of personality we have the stability of gravitational law and the **INDISSOLUBLE UNION** of cause and effect; initiative and response, the positive and the negative elements of power.

We cannot do otherwise than to trace personality from the beginning, nor is its development outside the universal fold, the ether-strain. The late Lord Kelvin has said that "Ether is the only form of matter about which we know anything," and it is well established that ether is an elastic substance composed of corpuscles of force—electrons combining in atoms that are freed from complexity and weight and diffused. We may say that ether is a vibrant medium, or, with Faraday, that it is an "electronic state." It is also well established that "light is an electro-magnetic disturbance, due to a discharge like that from an electric coil." Our first proposition for the basis of observation in the study of effects is that the Central Omniscient Spirit of Energy—energy that is known to us as well through our knowlege and use of energy as illimitable space is known to us through our view of space, both of which are indisputable—breathed into the womb of night the "Word" that was instinct with the potentiality of all that is.

As air is the medium for the transmission of finite words, so ether is the medium of transmission of the seminal, creative Word.

Initiative and response, which *in* corporeal organisms are positive and negative electrical energy, were the elements of the primal emanation no less than they are of all manifestations, and these elements are never inoperative. Without conscious volitional life there could have been no beginning of motion in the void, and that life and its characteristics persist in everything everywhere. You can never dissociate power from life, and super-life-consciousness, however slight in mass value, is the dynamic reality in all phenomena. The highest and most effective consciousness is faith.

Life-consciousness was first manifested in the action of the positive units, which in their upward impetus attract and charge the negative corpuscles in systems called atoms. The spirit that God breathed into man is super-conscious; its highest product on this planet, or more accurately that in which the progressive series of transformations wrought by the super-conscious positive units in their gravitational relatedness to the Source culminate, is mind or consciousness of power in man. In human life the highest consciousness of power on this planet is attained, and through the gift of spirit, "a living soul," receiving access to the Spirit of the Supreme Central Power.

Mind is consciousness of power; spirit is super-conscious power. The grandeur of the scope of human life in receiving-conjunction, by means of aspiring spirit, with the omnipotent, omniscient power, the Source, we have not begun to appre-

hend. God is omnipotent; man has the potency of aspiring faith in Him.

By means of our stepping-stones, the ether-vortex theory, evolution, or the actions, reactions, and inter-actions of the positive units of cause and effect, which is transformation in a progressive series, and through the discovery that matter that is all physical substance, is composed of corpuscles of radio-active initiative, each and every atom being an electronic system in structure and gravitational ratios like the solar system, we have the basis for progressive stages of progress and retrogression.

There was first the swirl of power that the Spirit of the Central Power sent into the void. It was, and is, an entity of two intensities, initiative and response, and in matter the less or the negative contains the greater.

It was a swirl of unimagined swiftness and fierceness of impact. Then there was the cooling crust around the vortex caused by the obvious fact that the ardour of initiative in the positive centres was abated by accretions of negative corpuscles which they attracted and charged constructively. In that cooling the forming of the earth as it is to-day resulted from no fortuitous assemblage of elements, but the two primal elements wrought through the persistence of the super-conscious initiative, which is in effect structural law immanent, in the primal charge.

There is no billionth part of the least conceivable

or inconceivably minute "mass" or substance that is devoid of consciousness of power, either initiating or responsive. The instant that psychic element fails that instant the organism crumbles to dust and nothingness.

The persistence of the initiating super-consciousness in power is the life of gravitational law as surely as the persistence of the boy's purpose in the flying ball is the life of its lively motion.

Every strata of the earth's crust was shaped by a variant degree of gravitational impact and compact. Every atom of every strata centres in a definite, positive unit of electrical initiative or a unit positively charged for fulfilment. In oneness of structural purpose to gravitate upward these cohere or cling together.

That structural persistence of the Design, or immanent initiative to fulfil the design, is super-consciousness. Every stronger "mass" in its upward way electrifies the weaker systems that it attracts about itself and charges them constructively, thus transforming them.

To electrify is to charge with initiative, to fulfil the design. Within the mineral kingdom in its progressive series of transmutations during the creative periods we find the culmination to have been consciousness of power evinced in polarity, or that instinctive (electrical) relation of molecule to molecule hitherto called chemical affinity, but now known to be electrical attraction, that forms crystals

in wonderful variety and beauty. Each individual crystal is formed by a differing intensity of attracting and charging power in its positive centre initiative.

And still in this kingdom the consciousness is insensible, and there is not sufficient intensity of impact and compact to prompt feeding, growth, or propagating functions. The immanent purpose (persistence of the design) of the mineral kingdom is to break up, dissolve, and to be transformed by electrical processes (attracting and charging) into the kingdoms above it. Within its realm there were, however, titanic transmutations.

The alchemists of old had a dawning intelligence of the unity in the composition of matter, but how puny is man and his crucibles! We may well say that in the alembic of Power the baser metals have been transmuted into gold. Through what fierceness of heat (impetuous movement); through what intensities of gravitational impact; what mighty throes; what pressure of weights beyond computing; and, more powerful yet, through what "still small" but well-nigh almighty electrical actions and reactions, the knowledge of which man has not approached unto, were these baser metals wrought! Thus were they made to yield and to enfold veins of gold and of all precious metals, mines of ore; yes, even the little fern leaf of centuries ago they enfold. And are these all? No. Precious stones imprisoning unimagined glories.

So powerful is the effect of environment that it almost seems to have determined the manifestations of power within it. Really all development is coincident. Proceeding to a consideration of this factor, we see that even the evolutions within the mineral kingdom were not effected solely by the power within this planet, but also by power without and above. Every evolutionary process created its own atmosphere and environment. The evolution of gases coincident with cosmic processes is no new view.¹ Power is solely immanence of structural purpose, and is greater or less according to its intensity of gravitational impulse. In every kind and degree it is structural relatedness to the Source.

According to a law of thermo-dynamics that is so well known that it has been termed an axiom, "heat cannot proceed from a body at a lower temperature to one of a higher temperature," neither can effects be greater than the power that caused them. Applying this principle, we say that not alone the heat² of the cooling, molten vortex wrought the transmutations in the mineral kingdom forming the crust of the earth. In that wondrous work the still, small, but inexpressibly mighty forces, generated by the gravitational actions and reactions of that which was within to that which is without and to the common

¹ Michael Faraday was the first to discover that gases are electrical.

² Heat is ardour of gravitational impact.

Centre, were no less constant. We may well say with the poet—

“And so the whole round earth *is everyway*
Bound by gold chains about the feet of God.”

This is but one way of saying that the Central Power, through the structural law of gravitation, by means of the actual inherence of His radiant energy, which constitutes the universal trend of each unit towards its source, and all in structural compact toward the Common Centre and Source, is for ever in each and every manifestation of power, and that coincidentally all manifestations are linked together; and that that LAW, which we apprehend in the least of its manifestations, IS UNIFORM AND IDENTICAL in the greatest.

In the mineral kingdom, however, there was not developed any consciousness of power¹ or freeing of corpuscles of force from weight (negative incubus) and complexity—that is, from the negative corpuscles—sufficient for a sensible, perceivable reaction to the outer air. When such a capability had been developed, then first was the mineral transformed into the animal by that reaction. Then life awoke, breathed in the sweet morning air, and said, “It is good”; waved in the breezes and murmured back, “They are good”; fed on the rock and said, “It is good”; bathed in the sunshine and said, “It is good”; and every petal of every floweret murmured “It is good.” And now we

¹ Consciousness of power is the informing charge from the definite, positive, super-conscious centres.

may define life as the sensient breath of force. It became obviously sensient when freed from complexity and weight; the electrons and corpuscles, initiative and response, the positive and negative elements, so combined as to be capable of sensible—that is, perceivable—reaction. Intensity of impact, the positive with the negative units, makes intelligence.

And what may we say of the development in the vegetable kingdom? First, that the manifestations of power proceed in efficiency in an inverse ratio from the seen to the unseen. Force is never without consciousness. In the lowest organisms that consciousness¹ is only sufficiently sensible in the negative mass to effect cohesion in a more or less solid mass. Progressing in the series through the operation of the law of gravitation or the impulsions of the attracting and charging power of units of positive initiative in crystallizable minerals it becomes capable of that relation of molecules which is infinite in diversity of operation. Coincident with the freeing of the combinations of electrons from complexity and weight of negative incubus, there came a new reaction, breathing, and the new offices of feeding, growth, and propagation; and still while observable life permeates

¹ Ultimately consciousness is the persistence of initiative to fulfil the design; it is structural memory of and gravitation toward the Spirit of the central power, maintained through the relation (interfused radiant energy) of everything that has being to its source, and ultimately to the Source. We see daily the development of individuals through the interfusion of the parental type of initiative. Everything gravitates toward the parental stature.

every fibre of the vegetable kingdom, the consciousness of the breath of life is more or less insensible, and the vegetable world, in common with the mineral world, has only instinctive power sufficient for *its own cycle of being*. "Its bounds are set." The destiny of each unit is to wither and decay, and the electrical power attracted and charged serves to feed the life of animals and men. No plant ever evolves into an animal.

When, in the series of progression, elect crystals by electrical processes are still further freed from complexity—we might almost say when in upward striving they become disentangled from the meshes of the network of roots within the earth's crust—then the reactions become sensible consciousness and progressively pleasurable. Then first the jelly fish (an animated crystal) moved to its home on the rock; finny creatures found joy in darting from shadows to sunshine; wings cleft the morning air, and homeward flew at set of sun, and every creature was free to go as instinct or pleasure prompted, but still the bounds were set, and Life waited for its own.

NO ANIMAL EVER EVOLVED INTO A MAN, NOR WOULD ALL THE MINDS IN THE WORLD MAKE A "LIVING SOUL," any more than would all of the definite units of negative electricity make one definite unit of positive electricity. Positive electricity charges negative and spirit charges mind.

Animals mated—each of their kind produced young. They built cunningly devised homes; they

took the measure of life given them in their stage of the progress of consciousness of power; and over and above the life into which the mineral and vegetable and animal food was converted, there was the interfusion of conscious power within, and this power wrought in *insensible* consciousness reacting to the power above. We name it in the lower organisms instinct. So pure and perfect is the involuntary conscious work of life in the snow crystal and in the gem; so transcendently beautiful in every flower that blooms; so unerring in every instinct in the animal world, that with the mentor we might almost cry "and man alone is vile"; or with another, that "man is the disease of the agglutinated dust." But pause. Of the animal kingdom we have found that "its bounds are set." No animal ever evolved into a man.

There came a day when the Spirit of the Central Energy found His own; and for ADAM, THAT GENIUS OF ANIMALS, "there was not found a mate." Into him Omniscient, Supreme Power breathed of His own breath, spirit, and thus made man "a living soul," not differing from animals in the flesh, but in the spirit. Man was now capable, through the gift of spirit of the supreme reaction, aspiration in the Spirit of the Central Power, for renewal, regeneration, and "everlasting life."

We have seen how man, by yielding unduly to terrestrial attractions, destroyed the equilibrium of human life, and how Almighty Power in a perfect Life, Spirit incarnate, provided for the restoration.

The basis of personality or character is in our individual acceptance of this provision in practice. This is science, or the known operation of law.

No two men are alike in consciousness of power or in faith for aspiration in the Spirit of the Supreme Central Power, which WAS MADE AVAILABLE BY THE BALANCING PERFECT LIFE.

Before opening this subject of personality and heredity, let us make plain that science is not pantheistic. Supreme Power made everything. Of corpuscles of power everything is made. Gravitational energy is in everything; but *everything, everywhere is individual*, and each entity differs from every other in structural impact and relatedness to the Spirit of the Central Power.

Man is capable of receiving-conjunction with that Spirit through aspiration, which is as natural to man as respiration is to animals.

Faith is the dynamic element in mind. Every unlawful act effects a breach of faith and perpetuates Adam's destruction of the equilibrium of energy which resulted, and still results, in death.

Involuntary, insensible, concurrent faith is the psychic function in mineral, animal, and vegetable life; volitional faith is the prerogative of mind charged by the soul. No man chooses uniformly so as to preserve the harmonious accord of soul, mind, and body. Individually, the only restoration is through aspiration in loving confidence in the

Son, as when a flower after a storm lifts its head to the attracting sun.

Is power a person? Is Spirit, which is the Supreme Consciousness of the Central Power, the Person "I am"? Shall we consider a finite likeness?

A man may love his little daughter. He may cover the walls of his room with pictures in which he has transfixed scenes bathed in sunshine or shadowed by lowering clouds. By means of his pen he may enter the social state and attract it to ideals. He may also, through the power of thought,¹ reacting to the Highest Power, propagate science and make it at one with religion. All these things within his province, on type, he may do. In each and all of them he is. Is he less himself? Is he impoverished in these natural operations? Poor finite likeness to the infinite works of Him who is inexhaustible life and power, "without beginning and without end."

And what shall we say of that noble stepping-stone, evolution? First, that cause and effect *are* for ever operative, and so are observable stages of evolutionary progress. But here let us consider. Fritz Miller said that he would be content to risk the evolution theory on the study of butterflies alone, but unmistakably in the making of life within the worm in the chrysalis there was the

¹ Inspiration is an emanation of wisdom from the Omniscient Spirit of the Central Power; it is received by the soul and radiated into the concordant mind as intuitional perceptions.

union of the parent-lives. In the beginning of the book, in noting the inherence of sex, we seemed to overlook the transmission of that which bodily fertilizes the ova. Without gravitational impact and compact, or the blending of parental initiatives, there could be no beginning of life.

In the introduction we are dealing with cause; here we are dealing with the effects as exhibited in personality. The characteristics of consciousness, initiative, the originating impulse and response, have always to be taken into consideration. Without these characteristics organized being is unimaginable; in physical substances these are positive and negative elements in systems having an infinite variety of equilibria, making differing substances, types, and species, and individual manifestations of each, according to the character of the parental types.

In proceeding in our study of species and personality, let us review the main points. Force is a unit, and it is inexhaustible. It is no less to-day than in the beginning, when the personal Central Power "I Am" spoke into space. In that emanation there was the potentiality of all that is. In all of its manifestations, in the series of progressions, it has not changed in character. As in the seedling, there is from the parent tree all that will develop into the towering tree so inherent in the primal energy (electrons and corpuscles of energy and their aggregations), there was life, gravitational or causal law, its method of operation, and love,

which is the integrity and stability of power and its working value: neither has the positive element, initiative, lost any attribute of the Central Power. The negative responsive corpuscles, when the primal impetus was exhausted, would have drifted to nothingness; but in the Design they were attracted by the positive units, and by them charged provisionally to fulfil the Design. Mass and progress are functions of the positive charges of initiative, which rule constructively and carry the negative corpuscles in upward striving.

In man the positive element, soul, is capable of receiving-conjunction with the Central Spirit Omniscient and Omnipotent, hence the CERTAINTY of "everlasting life" and progress if man so chooses.

Individual personalities are the effect of diversities in the intensity of the positive centre, and in associational actions and reactions, the impact of spiritual perceptions and sense impressions which constitute reason and of aspiration.

Nothing can proceed from a lower to a higher plane without transformation. The transforming power is spirit: personality is inevitable in the volitional progress and processes of human life. All things being composed of force and by force, makes possible the likeness necessary for action and reaction. Like charges and attracts like of the next lower intensity, causing an unbroken series of sequential progression until in human life there was enough of likeness to the Omniscience of the

Central Power for aspiration in Him. Obviously man chooses variously, and the higher the organism the more differentiation; the higher the race the more the numbers individualize. It may be observed that this is but cause and effect, since the higher types have more varied attractions and a greater abundance of life.

“It is in the intelligence,” according to the late Professor Shaler, “that we are to look for individuality in man. In that part of his being we find a variability the like of which exists nowhere else in the organic realm. Between the lowest and the highest varieties of living men the difference in mental power is so great that if like variations existed in their bodily parts, they would be assigned to different orders, or perhaps even diverse classes in the type of vertebrates. From the most inferior normally developed intelligence of the human type to the noblest intellect in man the interval, measured in like manner, would be vastly greater than between animals and men.” It did not seem to Professor Shaler too much to say that “it exceeds the anatomical range from fishes to the highest mammalia.”

So-called “dogma” attaches personality or character to the individual’s conscious accountability, which we call conscience. Conscience feels an unrest at each augmentation of negative incubus which still further destroys the equilibrium. Conscience is the super-consciousness of soul-informed mind.

Animals have individuality but not personality, because they have no sense of accountability outside their cycle of being, and no volitional aspirations. No animal ever aspires outside that cycle or feels accountability to the Spirit of the central power, and in no man, however low, are these distinguishing characteristics wanting.

“Lo! the poor Indian,
Who sees God in sunshine and hears Him in the wind.”

Even he doubts not but looks up, fears, wonders, and hopes.

This book is one of foundations, not aiming at text-book formula, but there are some particulars in the origin of personality that may not be amiss.

Men of science have tried to trail germ-cells laden with potentialities down through generations. Heredity and personality are not of so simple an origin. The first factor is the spirit in conception. Is it of the earth earthy, or is it in the spirit of love? Next observably it is in pre-natal gravitational actions and re-actions to that which is around and to that which is above. Were the ring streaked, speckled, and spotted rods which Jacob set before the cattle with young to increase his flock transmitted “germ cells?”

The source of differentiation in units of protoplasm is in the impressional and impressing being of the parents; the embryo is in-formed by the typical consciousness of the parents; the mind and soul of the mother also continuously charges that of

the developing embryo. It is well for mothers while carrying their young to avoid unsightly objects, and to look upon the beautiful; it is well for them to hear beautiful music, and to think good thoughts. Above all, it is well for them to dwell in love and gladness, aspiring with every thought. If it be true, as seems to us, that faith and love are the most powerful dynamics, being the highest intensities of the positive element and the negative in equilibria, thus will the best possible constitution be given to our offspring, and our own health and joy be perpetuated. The malformations, depraved appetites, and tendencies to degeneracy traceable to neglect of aspiration in the Spirit of Love and Health are too well known to need recalling. Through faith we may receive an actual renewing and "quickenings" charge from the Spirit of the Central Power and transmit or radiate its power.

All able physicians will tell you that in treating disease a large share of their reliance is on the constitution of the patient, on the stock of vitality, life, that he has in reserve. Reverting to our likeness to the machinery or to the motor-car, we will call it "the factor of safety." Adam, through disobedience to law, life's method of operation, destroyed life's super-abundance and rendered it subject to disease, age, decay, and death. Love, Life incarnate, freely gave in actual living subject to human temptations to yield to terrestrial attractions, a measure of obedience equal to the disobedience

that destroyed the equipoise and thus brought immortality back within the power of man. We know that there are infinite varieties in the character of men's acceptance.

We have seen how puny is man's crucible in contrast with the Alembic of Power. We have seen the wonders wrought in this alembic in the transmutations in the mineral kingdom. Think you that the resources of power are less tremendous in making that which is most precious even likenesses of Himself for eternal life and progress?

Spiritual gravitation¹ to the Spirit of the Central Power is the key, but we have not begun to apprehend the wealth of knowledge that use of it will disclose.

From this thought of wondrous power, in producing from the same elements an infinite variety in types, species, and personalities, let us come down to a most trifling act that, through the unity of law, perceivable in the least as in the greatest, produces a beautiful variety in colour. We will observe the soap film produced by the children in blowing bubbles in the sunshine. "Every phase of motion caused by the blowing breath occurs a little later in each succeeding particle of the soap film. Let us notice the colours. In the first band the colours are black, bluish grey, white, yellow, and red. In the second band violet, blue, green, yellow, and red. In the third blue, green, yellow, and red, and the succeeding bands green and red."

¹ Aspiration is the effect of spiritual gravitation.

If so simple an application of force in a child's play causes such diverse and beautiful colours in so slight and perishable a thing, can you begin to think of the diversities of operation, insensible, sensible, and super-sensible, that effect the making of an individual? But impressively and inexorably true it is that according to the law of the conservation of energy every variety of motion,¹ in causing transformations in life, whether by action or reaction, association or aspiration, will produce of its kind, and, further, that the products of unrenewed mind,² in association with minds on the same plane—that is, ideals and ideas formed without aspiration, which is a reaction, through faith in the source, are as dead as an unfecundated egg.

“For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God they lift not hands of prayer.”

Man is man, and no individual is without the impulse of aspiration. In aspiration, which is the highest reaction through faith and love—substances that are the most powerful dynamics—there results the growth of the inner body made of life (the spiritual body) for eternal life.

It is not uncommon to note deterioration in a

¹ We wish to point out that as there are three varieties of motion so there are three distinct kinds of gravitation—physical, mental, and psychical, and these are inter-active in attraction or repulsion, as the case may be. In this brief first statement of the electrical hypothesis we are deeply conscious of how infinitely much there is to learn.

² Mind is renewed by volitionally yielding to spiritual attractions.

man whose "culture" causes him to be so conscious of his individual attainments that he aspires only to and with in the circumscribed limits of human knowledge and power. He may wish to be the leader of a brotherhood in human attainments for progress. This would seem to us in effect like the futile efforts of the alchemist to transmute the baser metals into gold in his puny crucible.

In contrast there was One whom "culture"—
ALL WISDOM WAS HIS; nor hunger—
HIS WAS THE BREAD OF LIFE; nor service and
worship for the world—
HIS IT WAS TO WORSHIP
ONLY THE SPIRIT ETERNAL OF OMNIPOTENT
POWER IN UNDEVIATING OBEDIENCE; nor any
other temptation could draw from the way to
regain for man what Adam had lost. In perfect
concurrence, which is oneness, He restored in
human life the equipoise: THROUGH HIS ATTRACT-
ING POWER WE HAVE ACCESS TO AN IN-
EXHAUSTIBLE FOUNTAIN FOR EACH DAY'S
RENEWAL.

Each individual apprehends spirit in his own measure, and that measure determines each man's rank in the scale of being.

A question commonly asked is—Did power create destructive power or evil?

Law is inherent in the Supreme Central Omnipotent Power—Power could not exist without the

stability of structural law. The central power breathed His own breath, spirit, into that genius of animals, Adam, and we may believe before that into beings called angels.

The wayfaring man, though a fool, may lift his head to the attracting Son and receive wisdom, health, and power *as freely* as does the plant that lifts its head to the attracting sun after a storm; such is the law, but transgression of the law had, and still has, only its *inexorable consequences*. The law is love. To illustrate: you are a machinist. Is it love to let a man under you neglect his work, "lest he be weary" or hungry? Behold, there comes a day when because of that neglect the machine destroys both itself and the man. Structurally, love is perfection or integrity of being and at one with Law, and ensures safety and progress—that is, power and perfection are synonymous, and evil is powerlessness in whatever stage of retrogression.

Percival Lowell says: "Just as Laplace showed it to be probable that we were evolved . . . from one and the same primal nebule, so more recently the spectroscope has revealed unsuspected relationship betwixt us and the stars. Matter turns out to be but common property, and the very same as substances with which we are so familiar on the earth—iron, magnesium, sodium, and so forth, prove present in those far-off suns that strew the depths of space. Only in detail does everything differ." In this truth we have the basis for con-

sideration, in a future book, of our scientific relation to other planets.

Sir Isaac Newton said that "it is the glory of geometry that from a few principles . . . it is able to produce so many things." How transcendent the glory of the Spirit of the Central Power, who of one substance created all things, and through the interfusion of His radiant¹ energy literally supports, perpetuates, and progresses all things.

Mind uninspired, or in association with other minds, *cannot* conceive anything new or of permanent value. As well might a man think to enclose himself with every choice food, with every comfort and convenience of life—ay, and with cultivated and congenial companions, in an airtight house, however palatial and beautiful, and hope to live. For men, aspiration in the Spirit of the Central Omnipotent Power is as natural and as necessary as respiration; no science or "religion" CAN LIMIT a man's right to aspiration in that inexhaustible Life of which he is a part. But he must remember that life and law are coincident and identical with power. Healing or restoration cannot be confined to a "cult." Spirit, or omniscient life, the breath of the inexhaustible Central Power, is as free as air.

The real man breathes not in air but in ether; ether waves convey sense as air conveys sound. Whatever is new to science, that glory of man in

¹ Radiant in this connection means *purposeful, or full of "light."*

searching out and thinking God's thoughts after Him can only be demonstrated in living, which is its ultimate value.

An English author has said that in any valuable discovery "there must be the message of construction and of reconstruction, and the hope of final triumph and millennium." Such is the message in this book.

We make or mar our eternal well-being in free choosing. The "Master" has said "Whosoever will." The discoveries of science corroborate the Kingly "Word."

Religion and science are an entity having two intensities of operation—the spiritual and the natural. Both teach that our Father is the Central Source and Designer, and nothing can continue to exist separated from Him.

What determines the "co-ordinations of actions that we call life?" The impulsions of the super-consciousness of power in definite positive units in gravitational relation to the Central Omniscient Soul of the Central Power. His is the "clairvoyant espionage" which is everywhere present in everything organic, from the least to the greatest.

In every electron there is qualitatively the persistence of the consciousness of the Source. Our consciousness of being proves conclusively the fact that there was consciousness in the Source.

Individuality is universal; no two substances, molecules, atoms, or electrons are precisely alike. Impressive as the fact is, no two particles that are emitted the next breath you breathe are exactly alike, as we have illustrated in the ephemeral bubble blown by the child in play. There is, however, everywhere unity in infinite diversity.

We may illustrate by the myriad of leaves on a giant oak-tree. No two are exactly alike in form, colour, and texture, but all are unmistakably alike in being oak-leaves, in receiving conjunction with the parent tree. Every negative corpuscle of every atom of woody fibre, of every accretion of these forming the bark, of every finer fibre in stem, branch, mid-rib, and finely netted leaf skeleton. every atom of the filling-in texture, is charged with *positive remembering oak initiative* for its place and contributory part in forming the various parts of the tree, and its fruit, the acorns, for their office in propagating and multiplying the tree. Through the unity of the design this is true of every thing every where.

But personality has a broader basis. Individuality is involuntary and is obviously universal; personality is voluntary and temperamental. Individuality is corporeal, incidental, and dependent upon consciousness of power; personality is power, and results from the choice of super-conscious or spiritual initiatives. It is man's royal prerogative. BY MEANS OF ASPIRATION even the "wayfaring

man" may receive wisdom and ultimately attain permanent and kingly power.

Instinctive intelligence in animals and mind in man, which is its culmination through processes of evolutionary transformations subject to law, are as changeable and perishable as is the corporeal body when law in it is fulfilled. Mind divinely inspired—that is, charged by the Spirit of the Central Power, is the personal, knowing and rejoicing faculty of souls. Spiritual mind is the structural basis of personal immortality.

CHAPTER V.

SPIRIT—THE SOURCE OF POWER.

“The things that are seen are made of the things that are not seen.”—ST. PAUL.

PROFESSOR WILLIAM H. PICKERING, in a paper, “Are there men on Mars?” said, “When our volcanoes cease to evolve carbonic acid gas, plant life, and with it all animal life on the earth, must necessarily come to an end.”

In 1772 Lavoisier suspended a diamond in the focus of a burning-glass, with a confined portion of oxygen. The diamond was entirely reduced by the intense heat to carbonic acid gas. In these well-known facts we see the unity in the composition of the hardest and most brilliant substances with an unseen vital body of force. More than this. Le Bon, the most advanced among the physicists, assures us that “the dissociation of matter has allowed us to penetrate into a new world, where matter, losing its properties as matter, becomes imponderable in the balance of the chemist, passes without difficulty through obstacles, and is composed of particles having a speed equal to that of light,” and also that “the atom,” minute as it is, “is the reservoir of a force hitherto unrecognized,

although it exceeds by its immensity those forces with which we are acquainted";¹ that "force" is structural likeness to and gravitation toward the Source and Common Centre.

In these facts we perceive the unstable character of matter; but in the fact that matter that is all physical substance is composed of corpuscles of force that are informed and propelled by spirit which is the breath of power, and subject to the Central Spirit, Almighty and Eternal it was *structurally capable* of transformations under Causal Law in an ascending, sequential series that culminated in the mind of man. Mind positively charged by soul receives and co-ordinates both soul (perceptions) and sense impressions. That is the corporeal substances have been shown to be constantly freeing from complexity and gaining increasing consciousness of power within, of power without, and in man of the Supreme Central Spirit of Power.

While this little book is the key to human progress by means of a knowledge of the law of gravitation in its physical, mental, and spiritual manifestations it would utterly fall short of its purpose were it to fail to open the way to personal immortality.

Science deals with concrete power. Power has been demonstrated as concrete in every stage of its development. That which is concrete has individual characteristics, and we have seen that the

¹ Dr. Gustave le Bon, *The Evolution of Matter*.

greater the consciousness of power, the greater the capability of reaction to power without, and to the Central Spirit of Power, the more individuals differ. There is nowhere visible a tendency to sameness; even the leaves of a tree, and animals of the same order, differ one from the other; but everywhere there is in kinds, species, and types likeness in essential characteristics. Causal law, the structural gravitational-relatedness of all that is to the Designer, the Spirit of the Central Power, is uniform, dependable, and indestructible.

Do you say that the key is too materialistic? Do you wish to become immaterial or non-material?

In the previous chapters we have been dealing with the manifestations of power in creation and renewal; in this chapter we approach that Supreme Manifestation which is infinite and eternal.

The Law of Gravitation—electronic, terrestrial, solar, and ultimately Celestial, and in each entity physical, mental, and psychical, has the integrity of Power. If it could fail one jot or one tittle there would be no power.

Spirit through the interfusion of His own power in organized being holds molecules and suns. The orbits of suns, moons, and the planets through His unchanging purpose, are the same as when Adam in Eden beheld them. Through the stability¹ of law the moon presents to us the same

¹ Law is manifested in the operations of initiative; the persistence of the Design or super-conscious initiative constitutes the definite units of positive electrical energy and their aggregations; and the

face that Adam saw. In the "cool of the day" we may commune with that Incomprehensibly Great Being, and our glory is obedience to His attractions that we may receive power and abide in the Spirit of Omnipotent Power.

Shakespeare has said that "God does with us as we with children do." When we give our children kind and precise directions for their well-being, growth, and ultimate perfection, do we explain the motives of our laws? It is enough that we love them, and know what is best for them. Their part is obedience through faith in us.

Progress, life itself, is impossible without faith. The test of faith as a building material is its soundness. By soundness I mean its indestructible character, which under whatever weight of contradictory appearances has super-consciousness of personal access to the Inexhaustible Central Power for renewal and "everlasting life." A man without this indestructible "substance" for foundation CANNOT be thankful for his being; even though he has health, wealth, honour, troops of friends—all, in short, that makes life a delight. Without this indestructible foundation, however embellished, life is a term in prison and death is the gaoler.

We may have heard it said that science has no

personal initiating spirit is the soul of man; in both law is inherent super-consciousness, manifested in its unerring control, it being from, in, and of the All-knowing Spirit of the Central Power. The highest consciousness of power on this planet is soul-inspired mind.

reference to morality. On the contrary, science is the record of the operation of the Omniscient Spirit of the Omnipotent Central Power in whom Law and Love are inherent; and the existence, maintenance, and progress of life are dependent upon its morality; that is upon its INTEGRITY and stability. NOT ONE ACTION OUT OF HARMONY WITH LAW CAN FAIL TO LEAD TOWARD ANARCHY AND DESTRUCTION; and, were there no balancing reaction through aspiration in the Spirit of the Central Power, that is through faith, that destruction would be the inevitable doom of the race.

Morals and religion are crystallized law; law is love; science is the Ariadne clue by which man finds his way through the labyrinth out of the chamber in which death lurks into the freedom of space having a boundless horizon where Truth reveals the "Way" to eternal life and joy.

Fulness of joy lasts "forever more"; and when we shudder or shrink from realizing the future we may well look to the health of the co-ordinating faculties of mind with the soul or mind of that body made of spiritual super-conscious life that is destined for "eternal life."

In scientific certainty we have found that that body made of life is in training for individual immortality. Just as we accumulate and "lay up" wealth here, choosing whether it shall be learning, stocks, real estate, or whatever seems good to us, so we may aspire to lay up "treasures" for a life

on a planet as real as this earth; and, irresistibly, our "treasures" determine, by the law that like appropriates like, of the next lower intensity, or "each goes to his own place," whether that planet shall be one on which the conditions are a "second death" or for "everlasting life" and joy.

The purpose of this book came with the study of astronomy. It seemed to me that the physical conditions of the other planets, as science reveals them, are in favour of a probability, at least, that they are the homes of our friends who have "died," and our future homes. But before proving our title, we found it necessary to know, scientifically, whether there was any one to claim the property: in other words, whether insatiable death COULD destroy life. It will be seen, therefore, that this book is the claim of a legitimate heir to his heritage, in brief, the sonship of man subject to Christ the Spirit "I AM," whose power is the Central Supreme Power.

We have seen that when in the design through transformations under causal law there was among animals one structurally fitted to receive the breath of the spirit of the Central Power or Spirit, then was Adam made man. When, in the fulness of time, still in a progressive series under the operation of gravitational law "a greater than any other born of woman" was fitted to be the "forerunner," then came Supreme Power to reveal Himself and to restore the equipoise in human life. When the millenium shall come it will come without observa-

tion when the spirit of aspiring love shall rule in every department of human life. Then will come the reign of Him whose right it is to reign. He lived His human life in undoubted control of all forces, and yet died in submission to Law that He might restore the equipoise that Adam had destroyed.

HE HAD PERFECT KNOWLEDGE, BUT HE WROTE NOT ONE LINE. HE LEFT THE PRINCIPLE OF LIFE, WHICH IS CONCURRENCE OR ONENESS WITH THE SPIRIT OF SUPREME CENTRAL POWER, GOD, IN HIS BRIDE THE CHURCH. He limited His revelations to the preparedness of the medium, saying: "Thou shalt know hereafter," and "Obey, and thou shalt know."

Each manifestation of power comes in its own appointed time. The appointed time for us individually is "Now." Day's at the dawn, and the Light of the incoming day is the Glory of God.

The fact that the sun and its system of planets, greater suns and their attendant systems, all move uniformly in their designed orbits, around the ineffable Centre, indicates, even to those who have looked for a mechanical origin, a "common origin."

The origin of all that is is the Central Omnipotent Power of the Omniscient Spirit. The interfusion of His power, even in the unthinkably minute atoms no less than in suns whose splendour we may not conceive, makes every vibration of

power structurally or inherently to gravitate to Him. All power is gravitational.

Consciousness of power, however dormant, is the memory or persistence of the purpose of the Source in all power. The elements of mind are in the constituent electrons—that is, in initiative and response—and the mind of man is capable of being charged by the Spirit. Consciousness¹ has flowered in the mind of man capable of aspiration in the Supreme Spirit of Power. No potentate ever dreamed of conquests equal in grandeur to this conception. Man in “dominion” over matter and co-worker with that Central Pervading Spirit to whom our solar system in its vastness is “a very little thing.” But impressively it is to be remembered that without the renewing positive power, or spirit, in receiving-conjunction with the Spirit, consciousness is nothing of permanent worth. THE POSITIVE POWER IN MAN IS SPIRIT IN ACTUAL RECEIVING-CONJUNCTION WITH THE SPIRIT OF THE CENTRAL POWER.

Men of science, in trying to solve the “riddle” of the “universe” (whence it came and whither it tends), have kept their eyes upon the ground. Our feet, indeed, should be firmly placed upon the ground, but our eyes should look towards a boundless horizon. One of our foremost physicists has said: “Hypotheses are not vain, if it be possible to give them precise facts and analogies for a

¹ Consciousness is the informing charge from the *super-conscious positive centres*.

support." The facts in this hypothesis are "known and read by all men," and the analogies have in every case the support of the structural law of gravitation.

The records of evolutionary transformation have been read by men in matchless "periods." These geological records tell of the "generations" (days) subsequent to man. The physical condition—that is, response or negative gravitational impulse which has exhausted itself—that made the creative evolutionary transformations possible in the design came to an end when the earth was fitted to be the habitation of man.

Transformations have not ceased on the earth, but they are of the spiritual mind related to the Spirit of the Central Omnipotent Power for "EVERLASTING LIFE" and progress.

CHAPTER VI.

SUMMARY AND CONCLUSIONS.

LAW is essentially the inherent controlling memory of purpose from the Omniscient Power. That Power speaks to us in all His works, and cannot be silenced, since you cannot divest power of inherent structural purpose, even in the least of His works.

Energy is incorporated purpose. It is always everywhere, a unit of two intensities, initiative, and response.

Initiative is the inherence of initiating purpose, and constitutes gravitational relation toward the Source and Common Centre.

Matter is energy in "mass"; it is composed of atoms, and each atom is an electronic system.

In the unity of the Design electronic systems and solar systems have the same characteristics—namely, the sun of each in its movement Sourceward charges and attracts spheres about itself in orbits. The inclination of the axes of these spheres to the planes of their orbits makes infinitely varying

stages of progress and endless varieties of substances.

Spirit is causal super-consciousness; it is the Spirit's purpose and effect in equilibrium.

Ether is the atmosphere of spirit, and is in through, and around everything everywhere. Even the constituent electrons and corpuscles are thus interfused and surrounded, or organism would be impossible.

"Everything is upward striving." Gravitation is inherently structural. The Omniscient Spirit of the Omnipotent Central Power holds and attracts all things by means of emanations of radiant energy, which interfuses everything everywhere in its perfect atmosphere, ether—that is, the source persists in everything everywhere.

Corporeal gravitation is of four kinds—electronic, terrestrial, solar, and celestial.

Ultimately all gravitation is celestial, since NOTHING CAN BE DISCONNECTED FROM THE CENTRAL POWER AND CONTINUE TO EXIST.

The definite unit of positive initiative cannot be isolated, changed, or deflected from its inherent purpose in the design. It works in accordance with its intensity, or "mass"; it is of that "Word" that does not return to the Central Spirit "void"; it does the thing it was charged to do.

Light, heat, electricity, magnetism, radium

emanations, cathode rays, X-rays, ultra-violet rays—all forms of radiant energy of whatever kind, unseen, too intense for man to see, or open to mortal view, are manifestations of provisional initiative set free. Material progress, prosperity, and increase in the abundance of life come in the train of knowledge of every new development and revelation. The positive element, initiative, even in the pebble under my foot, is the actual persistence of a definite unit of a definite purpose.

We are told that “the earth behaves like a great steel ball.” The earth is obviously greater in aggregation of gravitational intensities of impact and compact than all that it attracts, including the moon. The moon, not having sufficient gravitational energy for a solar orbit, goes with the earth in its orbit around the sun.

If you lift a stone, the minute you let go of it the earth pulls it back to the surface by virtue of the same gravitational ratio or attractional value that holds the moon in its orbit.

The products of dissociation, radium, etc., hold the secret of retrograde and eccentric orbits. Radiant energy fulfils itself—is given up with exceeding slowness, and for ages dying masses have sufficient responsive energy to be held by masses of greater intensity, but not in normal orbits. For example, Phœbe, the retrograde moon in Saturn’s orbit, and other bodies having eccentric orbits.¹

¹ Halley’s comet.

Solar Gravitation.—Solar gravitation is the attraction of suns,¹ each a stupendous mass of radiant energy, for the earth and all planets each according to its mass. Our sun is visibly one of many that, with their attendant spheres, circle in orbits of inconceivable extent around the Central Power.

As we receive light, heat, and radiant energy from our sun, so our sun and those greater suns receive radiant energy from the Central Power.

Celestial Gravitation.—Celestial gravitation is the structural manifestation of the holding and attracting power of the Omnipotent Central Power. It holds and charges our solar system, greater solar systems, the unthinkably minute electronic systems, of which all substance—solid, liquid, gaseous, and spirituous—everywhere are composed around itself. Nothing can be out of the ether-“fold” or disconnected from the Central Power and exist.

Organization is effected by the massing of aggregations of electronic systems through their oneness of gravitational purpose. Everywhere, from the throne of the Omniscient Spirit, Whose power centres and attracts all that is, to the “neurokym” in the axis cylinder of the inconceivably minute electrons, ether is the common atmosphere of

¹ Not only are suns attracted and held in orbits, but in their movement they obviously charge and attract to the uttermost electronic sun, thus forming an unbroken sequential circling and intercircling unified system.

causational power or positive initiative. Without this common and perfect medium of transmission there could be no communication of gravitational power.

Every system, every electron affects every other. No movement in the ether is without effect, either constructive or destructive.

The only objection to a common centre that has come to our notice is that "were there such a centre the spheres in the Milky Way would exhibit signs of revolution about it." In this objection the unimaginable greatness in extent of the orbits of the celestial plane is not taken into account. The Milky Way as a whole is moving in its celestial orbit, and its component parts are governed by the same law of gravitational ratios as are the molecules in our moving pen, or in the hand that guides it, or in the ethereal substance, mind, that is informed by intuitional perceptions, which are ultimately emanations from the Central Power.

The Milky Way is a magnified photographic view of an assemblage of molecules. Through the perfect unity of design the visible varieties of equilibria and consequent variations in form are the same as those that are invisible in atoms and molecules.

From the primordial charge—a mass charged with dynamic potentiality—science traces a series of sequential, evolutionary transformations; in these design is omnipresent.

“Properties of Ether.”—Ether is the atmosphere of spirit. Spirit is one and indivisible into elements; it is, to speak finitely, the two elements in perfect equilibrium; Ether, its atmosphere is also a perfect entity and concomitant of spirit or co-incident with it. The properties of ether are infinite density, since it is everywhere present and inseparable from causal power; and infinite subtlety. It is so subtle that all things gaseous, liquid, and solid are to it a “vacuum” as they are to spirit, of which it is the atmosphere.

In every atom of this primal “mass” there was the persistence of the initial purpose in the form of positive super-conscious initiative and negative provisional response. The tendency of all negative corpuscles is to expend or spend their electrical energy and drift to destruction when law (imparted purpose) is fulfilled in them.

The expenditure of responsive, provisional energy, which in physics is named negative electrical energy, is the fulfilment of definite units of purpose; but in the Design the negative corpuscles, while there is resistance energy, are caught and charged by the definite units of positive initiative constructively. No activity is lawless.

Elect¹ positive units in upward striving freed themselves from the mass in which cohesion was the effect of common gravitational purpose, and gained intensity of energy for the electrical

¹ By elect crystals is meant crystals of super-ordinary intensity of gravitational initiative.

attraction called polarity, or chemical affinity. In this power crystals of wondrous beauty and variety were formed ; still further aggregating and gaining new intensities in the lapse of time, power was gained for disentangled movement, and all formation, and propagation of types and species of plants and minerals.

When the genius of animals stood at the head of these progressive developments there came, naturally, an era of subsidence ("rest"), the creative energy having done that which it was sent to do.

Since the first man the cosmic conditions have been approximately as we know them to-day ; at least, there has been no essential changes in the mineral, vegetable, and animal kingdoms. Judging from the appearance of products of dissociations, however, the earth is wearing out. The "days" of creation were designed to prepare the earth¹ structurally to be the contributory stage for the drama of human life, which is a preparatory school for "everlasting life."

The world and all that therein is are the works of God's hands ; man is His offspring, and in receiving-conjunction with Him if he so chooses.

The corporeal air, however rare, could not carry messages to spiritual being—that is, to the unseen but actual centres. These must receive by means of their own atmosphere ether.

¹ The earth is a dying organism ; man is a "living soul."

Mind is the climax of evolutionary developments; it is a product of the impact of the positive and negative elements; soul is the gift of God. Mind is the consciousness of power, soul is power in receiving-conjunction with the Spirit of the central power.

Sir Isaac Newton said: "Without a transmitting medium the law of gravitation is an absurdity"; power-manifestation, whether physical, mental, or psychical, cannot pass from one body to another not in contact with it without a transmitting medium. Even an infant's prayer sets in motion the swiftest ether pulsations, spirit to the Spirit, and those reach the heart of the Spirit of the central power.¹ Ether carries sense as air carries sound.

Nothing can come from anything that is not in it. Spirit in man is conclusive evidence of the Omniscient Spirit of the Central Power, and every man may verify for himself his own receiving communion with Him.

That we are conscious proves that there was consciousness in the beginning and in the Source. The definite unit of positive electrical energy is pure initial purpose embodied; it has never been isolated, nor can it be. It is surrounded by "a flaming sword which turns every way"—negative corpuscles which it attracts and charges

¹ The longest ether waves that science has made available are those used in wireless telegraphy; longer far are those that convey prayer.

provisionally, each for its designed place. It is thus inviolate.

Substance is of four kinds: spirituous, liquid¹, solid and gaseous, and the spiritual is first, because the other kinds are its coarser manifestations.

Spiritual power is supreme.¹ Can we comprehend its majesty when we KNOW that ALL THAT IS VISIBLE TO MAN IS ONLY NEGATIVE POWER IN AGGREGATIONS? The marvellous pageantry without positive unseen centres would drift to nothingness or destruction. Comets and other bodies that are thus drifting lose their provisional initiative with such phenomenal slowness that for long ages men behold them in eccentric and retrograde orbits.

Man is immortal solely because of the spiritual centre, the soul.

All power is electrical that is charging and attracting in the universal movement Sourceward, which is spiritual gravitation; the Spirit is the life of the Central Power, and spirit is the life of all power. The characteristics of electricity are the characteristics of life. A dead wire, which is a wire disconnected from the central power, is nothing; so anything anywhere disconnected from the Spirit or Life of the Central Power is powerless.

Try as we may, no motion can be disconnected from its ultimate cause, a knowing, designing

¹ The most intense visible light is only the embodiment of the positive units singly or in mass of that ineffable Light, whether of purpose or Being, that centres all being.

entity. His purpose in persistence is Law. It is self-evident that there never was a motion without a precedent impulse to move, and never an impulse without a perceptual being or designer, which is only saying that every act is preceded by an impulse to act, founded upon the initial power (initiative) of the actor. We thus always come to the Reality.

Even the positive element (electron) that centres the organism lowest in the scale has perfect cognition for the thing it is charged to do in constructing its kind, species, or type.

Spirit is the supremely cognitive life of power, and perceivably the primordial element originated in the Spirit. In the beginning the Spirit of the Central Power spoke into the void the Omniscient "Word" that held the potentness of all that is.

We cannot comprehend the greatness of Omnipotent Power, but in the unity of a perfect design we know that His purpose, or the Law of gravitation and its constant ratios prevail everywhere and in all power, and all aggregations of power, physical, mental, and psychical—that is, Law is a unit.

The souls of spiritually-minded men, men who habitually choose to yield to the supreme attraction of the Positive Centre, may charge others provisionally to attain like receiving-communion with the Spirit in the same way that the definite units of positive electricity charge the negative corpuscles.

Each entity gravitates toward the one of the next higher intensity, because every unit of higher intensity of initiative attracts and charges the next lower.

Inherent memory, or persistence of the spirit of the parental type, is the cardinal function of mind, and its effects are the characteristic behaviour of the individual entity. Memory is the super-cognizance of power in the positive centres and prompts gravitation. Through memory inherent in the positive element of the protoplasmic embryo every child structurally gravitates in *involuntary growth* to attain to the parental stature, every branch to attain the contour of the parental tree, and every atom of every kind to the perfection *of its kind*. All development is wrought through the inheritance of the typical memory of the source which is ultimately intuitional memory of the Design of the Spirit.¹ Memory is structural incentive.

Dissociation of matter is due to the exhaustion of responsive or negative power in the negative corpuscles, purpose in them having been fulfilled.

In the design law in them has been fulfilling for ages, and the earth is now in its dying state. In giving out its life or dissociation it generates marvellous power.

It is important to keep in mind the thermo-

¹ "Perpetual sight," as it has sometimes been called, or intuitional memory, is a function of the soul; it radiates its "light" into the mind.

dynamic law. Heat cannot pass from a body of a lower intensity to one of a higher.

Not all of the negative particles in the universe would make one positive unit. In actions, re-actions, and aggregations, power is augmented. The positive element cannot receive anything except from its Source.¹ The positive individual centre charges negative corpuscles, in its movement sourceward for provisional adaptabilities; it passes through the hardest substances as though they were a "vacuum."

The positive element cannot be isolated, nor can we calculate its velocity; NOTHING CORPOREAL AFFECTS IT IN ANY WAY. Man has dominion over the environment, and thus may develop types and species in concurrence with the Law governing the positive individual centres of life-initiative.

The definite units of positive initiative being the persistence of the primordial initiative of the Omniscient Spirit of the Central Power, are pure cognition. Obviously the higher the intensity of impact with the negative corpuscles and compact in aggregations of electronic systems the higher the cognitive power.

But through aspiration or faith in the Source higher potencies can undoubtedly charge those

¹ So it seems to me, improvement in stock, etc., is due not to any power that we have over the individual centres *but* to the fact that man is in "dominion" over the environment and can through observational study enrich the material resources so that the positive centres may have free play in greater abundance of related material.

lower for provisional, co-ordinating effect; thus are instinct and mind cultivated. Inspiration or awakened spiritual incentive is the highest educational factor: "Inspire a mind and it will educate itself."—GOETHE.

Mind¹ is the highest product of evolutionary transformations. When man was mentally capable of receiving the supreme gift then was he made "a living soul." All of the minds in the world would not make one soul.

The particle of protoplasm that if left in its normal receptacle would develop into an anthropoid ape, and one that, if left in the mother's womb, would develop into the man-child, are to every known test alike; and yet from the instant of inception one is centred in the positive element of the intensity of the animal type and the other in spirit of the parental type. Spirit (the soul's life), the positive human element, will charge, appropriate, and control corpuscles from its environment, each with its constructive purpose, until the human temple is complete and informed with the co-ordinating intensity of mind. More than this, throughout the human being's life, spirit, if its attracting intuitions are obeyed, will control the voluntary and involuntary functions of life aright.

The ape's body is built of aggregations of atoms attracted and charged for their constructive places

¹ Mind is negative corpuscles charged by the soul with cognitive, volitional, and aspiring capability.

by the positive charge of the parental type. The highest intensity of animal charge is instinct, which as the animal has no reasoning mind to oppose, is perfect for control within the animal's normal habitat, and for its cycle of being and propagation of its type.

Spirit, the positive human element, being in receiving-conjunction with the Spirit of the Central power, is not designed to control within a cycle, but for "everlasting life." The intensity of impact on the negative corpuscles, charged with the highest cognitive power (mind), is such that man may be spiritually minded, but in the scale of being he possesses volitional intelligence, and he may aspire for renewal, progress, and immortality, or fail to aspire and live an animal life.

Not all crystals developed into cells, nor did all anthropoid apes become capable of receiving souls in the creative periods. Without reference to so-called "dogma," it may be inferred that not all men are yielding to spiritual attractions and developing a spiritual body for "everlasting life." But "whosoever will" may thus aspire, since there was One Who spurned temporary, terrestrial attractions, and was "lifted up" to draw all men unto Himself.

"It now seems more or less probable that the changes of light in all stars having a regular and constant period is due to the revolution of large planets on other stars around them."

“Bringing Job to life and showing him the constellation Bootes, of which Arcturus is the brightest star and one of the swiftest moving stars in the heavens, he would perceive that it had moved a considerable distance.”

Dr. Newcomb raises the same objection to a common centre, to which I have already referred in these words:—

“It does not seem possible to admit the existence of a body large and massive enough to control such rapid motions. A body massive enough to attract Arcturus from its headlong course would throw all that part of the universe into disorder.” But the attraction is mutual. The ether strain is in everything everywhere, and bodies are attracted each to each and all to the Common Centre in an unbroken series from the most infinitely minute atom which centres in a definite unit of the light of life, or spiritual incentive from the Spirit of the Central Power, God, to the ineffable light of His abiding place.

Attraction and repulsion are the properties of all electrical manifestations; the positive centres charge with emanations of moving purpose.

Corporeal gravitation is in terms of weight; spiritual gravitation is in terms of worth and permanence.

Ferol writes:—“All muscles evolve a constant stream of electricity.

“There is a means of communication¹ between atoms and molecules of the cells and tissues on the one hand, and between the individuals and environment on the other. This involves a rudimentary form of recognition and consciousness.”

Faith is the only positive element over which man has control. It—in the lowest intensity—is the moving power in the evolution of man, since no man can do anything until he has faith in the possession of power sufficient to accomplish his purpose. Purpose is initiative, and faith is the life of purpose.

The greater the power man has faith in the greater his accomplishment. Faith in receiving access to the Spirit of inexhaustible power is the highest potency of human power.

“There is no distinction between animals with nerve centres and those without them, as jelly-fish.” All alike centre in initiative, each of its type.

“Even cells are individual, not homogeneous.”

Professor Frank Soddy tells us in his *Interpretation of Radium* that “if one-half of a grain of radium-bromide were divided among the human beings on the earth, each of these inconceivably minute portions would be recognizable by means of a gold leaf electroscope,” and also that “in four

¹ Gravitation, or the ether-strain, is that “means,” each unit of higher intensity charging and attracting the next lower. The positive units of electrical energy constantly charge the negative units with constructive and adaptive capability.

years a half-grain in his possession has emanated 70,000 calories with no diminution of bulk that can be detected."

We never see ether, neither can we. Where air has been exhausted visible electrical manifestations, as light, cease.

The impact of molecules produce luminosity.

Cathode rays penetrate objects opaque to light, as sheets of aluminium, gold, silver, etc.

The ether-strain is spiritual purpose in its atmosphere, ether. We are not to think of ether as an entity apart from spiritual or causal power, which gravitates towards its source through the persistence of spiritual incentive or initiative. Ether without power is inconceivable; it is the atmosphere of spiritual or causational power, as air is of corporeal activity.

Every new development of science or new knowledge of the nature of power places new resources at the disposal of man. Still the vast empire of science has new fields to conquer. The advancement of science has seemed to many the basis of all that is valuable in social, political, and philanthropic work. For this advancement the true basis is soul-inspired, aspiring mind.

J. J. Thomson has written:—"The boundaries of science are not arbitrary, and tend to disappear as science progresses."

There are infinite possibilities for the increase of the abundance of life through advance in scientific knowledge; men of science are royal purveyors.

Whatever seems to us to be freed from the law of gravitation is *only* apparently freed from terrestrial gravitation, and is subject to gravitational relatedness to the Centre of all systems, and each individual unit or being to the next higher in receiving-conjunction and the next lower in giving-conjunction. Gravitation of whatever value or intensity is essential to all beings and only controllable in man through choice of initiatives.

The inner life or soul is the living, inkindling (charging) spark of God in man; its quantitative value determines his vocation. The intuitions which it radiates into the mind are direct cognition; thus a man's genius is determined by the quantitative ("mass"-value) of his soul, always remembering that the "living soul" in man IS in receiving-conjunction with the Omniscient, Omnipotent Soul that centres all that is.

It is the root that fertilizes the soil, not the soil the root; for the life in the root is of higher intensity, and it charges and attracts the highest in the soil, thus transforming it.

"Light" is the life of everything; ultimately darkness and destruction are synonymous.

The solar emanations awaken and attract the life in the seed. In its upward stir the embryo

attracts and charges the negative corpuscles that were by the parent tree or plant stored about it, and in augmented intensity of gravitational energy it bursts forth from the husk and sends out rootlets to charge and appropriate new accretions in the course of the plant's development.

All the coal deposits in Pennsylvania, it is said, if burned in a single second, would not produce as much power as the sun gives off in one second of time.

Light from the most distant stars reveal that they are composed of the same kind of atoms that we find in matter.

“Physiology traces the current of energy through every part of nature, which we term alive, and finds individual life to be a sort of eddy or node in the great stream of energy.”

The path to discovery and progress is by the way of individual aptitude or vocation, since the motive power in each individual is structural. It is his quantitative measure of the positive element ; it augments power through use.

Law is a unit, and its basis is the invariable gravitational ratios of relatedness of mass to mass, and of all in acting and re-acting assemblage toward the Common Centre.

THE BASIS OF ALL CALCULATIONS IS THE UNVARYING LAW OF GRAVITATION, whether in

gaseous, solid, liquid, or spiritual substances ; thus Psychology becomes an exact science.

The charging and attracting power of the mind is dependant upon the mass-value of the individual soul and upon the receiving-volition of the mind.

The soul is remembering cognizance or "Light" from the Central Supernal Light. It radiates to the next lower order of electronic systems, knowing and ultimately volitional cognizance.

Law is a unit with an infinite diversity of operations. In order to make a steam engine, an electric motor, or a watch, it is obvious that it is necessary to know and put in force mechanical laws. To keep a healthful body it is necessary to live in harmonious accord with hygienic laws. Spiritual laws are as NECESSARY to *make the deathless* body.

So perfect is the unity of the design that the story of creation and the course of evolutionary transformation may be observed to-day in every creation, however minor.

Cosmic creative processes have ceased on this planet; the law in each kind, species, and type is now fulfilling itself in manifold provisions for the evolution of man.

Even in the pre-natal period the parental type of chosen or accidental impressions may darken the materials that are being charged by the positive centre soul, and cause the child that would

otherwise be physically, mentally, and spiritually perfect to be imperfect; but the soul, of whatever mass value, persists, and there is eternity.

Actually, concurrent faith lifts the curtain and lets the healing, regenerating, and renewing radiations of "Light" in.

The development of genius—each man's individual genius which determines his vocation—should be the chief aim of education.

Genius, which is every man's possession, is a man's permanent value. It is his spiritual weight, and just as truly the measure of his attraction toward the Central Spirit, God, as his physical weight is the measure of his attraction toward the centre of the planet earth.

Genius is man's aptitude. When a man is doing the thing which his stage of gravitational relation to and receiving-conjunction in the Central Power fits him to do, then success attends him and an amaranthine crown awaits him.

It was not genius that ruined Lord Byron, Poe, Napoleon, Burns, or "the angels who fell." It was the wisdom and ambition of sense-deluded minds. Coincident with super-ordinary genius or the super-ordinary receiving capacity, from the all-wise central Spirit by means of the individual soul, there is corresponding largeness of development, mental and physical, and hence super-

ordinary sensitiveness, desires, and ambitions, in the environmental assemblage. It could not be otherwise; hence greater temptations.

In man the living soul is the positive centre that radiates in forming cognition into the mind and body and receives *renewing radiations from greater souls*, AND FROM THE CENTRAL SOUL OF THE UNIVERSE THROUGH FAITH IN CHRIST—THE SPIRIT'S SUPREME MANIFESTATION.

Genius is "perpetual sight," commonly called insight.

The poets and prophets *see* truth before scientific men formulate it. Tennyson's lines are well known:—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but IF I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Flower from the crannied wall—white lily, crimson rose, dainty protected edelweiss, each centre in a definite unit of God's purpose, which fulfils itself in gravitational relation to every other unit and to Him.

The universal elements of power and substance are Initiative and Response.

Initiative is spiritual incentive to move toward the Source. It is the positive element, it being the

persistence of definite units of the initiating purpose of the Central Spirit, the Source: it is the psychic element and ultimately structural memory of the Design, each unit of a different intensity (mass) from every other.

Response units are negative corpuscles.

Matter is energy in mass.

An electron is a definite unit of positive Initiative.

A corpuscle is a definite unit of Response.

Law is the persistence of gravitational or causal purpose in action.

In the unity of the Design *an atom* is an electronic system patterned like the solar system. The electronic sun is an electron which charges and attracts about itself in orbits the corpuscles that would otherwise drift to nothingness. These it charges with constructive purpose, each corpuscle according to its responsive energy.

In an endless series systems are charged and attracted each by that of the next higher potency.

All motion and substance are evidence of cognitive life in gravitational relation to the Central Omniscient Life, since there could have been no beginning of motion or organization without Initiative, which is super-knowing purpose, and Response.

All positive centres, each of its kind or intensity of charge, and for the designed place and

purpose, are all-knowing, because they are the persistence of definite units of Omniscient Design.

The Ultimate Reality is the Omniscient Spirit of the Central Power, whose purpose or being in definite units persists in everything and everywhere.

The spirit in man in receiving-conjunction with the Inexhaustible Power of the Omniscient Spirit has renewing and perpetuating potency.

Gravitation is not an extraneous power, since the ether-strain is in, through, and around everything everywhere.

Every electron differs in intensity of charge from every other.

When the mind reflects the super-intelligence of the soul, which is received by the mind intuitively, the result is genius and inspiration.

Man spiritually informed is gravitating toward perfection.

Christ was Perfection. He knew all things and had all Power, since He never darkened His Mind by yielding to sense impressions. His was the equilibrium of Initiative and Response, of Cause and Effect. "He spoke and it was done."

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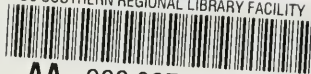
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